

ZION BUILDERS' SERMONS

A Series of Sermons Addressed
to the Young People of
the Church

Preached at Lamoni, Iowa, and
Independence, Missouri

BY PRESIDENT ELBERT A. SMITH

Reorganized
Church of Jesus Christ
of Latter Day Saints

INDEPENDENCE, MISSOURI

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Faith

*Sermon by President Elbert A. Smith, during
Zion Builder Services at Lamoni, Iowa,
March 13, 1921. Reported by Winsome
Smith McDonald.*

You might naturally imagine that after a man has preached for a number of years under various conditions that he would approach a sermon or a series of sermons with absolute unconcern, but I believe that whenever a man reaches that condition he ceases to preach. He may keep on talking but he is not preaching any longer. Certainly I have never felt a more profound feeling of responsibility than I feel in entering upon this series of meetings, and I depend very greatly upon your faith and prayers.

The subject as announced for to-night is that of faith, and the text is found in Mark 11: 23, "Have faith in God," the language of our Lord and Master.

Some two or three weeks ago a group of Chinese students studying in the University of Illinois sent out a questionnaire to one thousand prominent men of the United States, men supposed to be Christians. There were only three questions in this questionnaire: "Do you believe in God? If so, why? What kind of a God do you believe in?"

It would seem to be a little bit ironical that it should be necessary for "heathen Chinese" to ask Christians if they believed in God; but evidently these students considered it necessary, and certainly they went to the root of the matter, because the first question in the "greater catechism" is, Do you believe in God? I do not refer to any catechism of any denomination, but the greater catechism that confronts humanity and soon or late presents its question mark to every human.

What Is Your Mental Attitude?

I want to ask you first of all, What is your mental attitude toward this question? Alma, one of the Book of Mormon preachers, has a wonderful sermon on faith in the

sixteenth chapter of Alma, and in it he exhorts his hearers to have faith; but he adds that if they can do nothing more than merely *desire* to believe they should let that desire work in them and cultivate it and presently it will give place to faith.

Do you desire to believe? That may seem to be begging the question before the evidence is presented; but I have on my desk in the office a book by a very modern philosopher named William James, and the title of that book is *The Will to Believe*. It is not so easy to get the meaning of William James as it is of Alma; getting his meaning is something like trying to extract an ounce of gold from a ton of quartz. With William James it is somewhat difficult to extract the gold, while the gold of Alma lies on the surface; anyone can carry it away, and the vein will never be any the poorer. But when you have extracted the meaning from James's book it is identical with the advice given by Alma. He holds that it is not illogical, or begging the question, to have a *will* and *desire* to believe.

Why not? Faith offers you everything that man needs; doubt offers you nothing and would take away even that which you seem to have. It is the creeping paralysis of all hope and all human initiative. What have you young people to do with atheism! Nothing!

Faith Dynamic in All Human Institutions and Activities

Faith is dynamic in all human activity, and in all human institutions and governments. It may seem to be something intangible, but it underlies all human institutions and transactions.

The family and the home, for instance, are considered by all writers on economics and sociology as the unit of civilization. Faith underlies the family and the home.

Some bright day some one of these girls appears on the street or in the parlor with a diamond ring on her finger which she is trying to conceal from her companions—yes, she is not. Where did she get that diamond ring? Did she pick it up in the street? No, your guess is wrong. Did her mother give it to her to pay her for washing the dishes or darning socks? You are getting farther away all the

time. Some young man for whom that girl never did a day's work in the world spent his last dollar to get that diamond ring, and while bands played, and rainbows danced round him, and heaven poured its glory into his heart, he put it on her finger.

I am not making light of that transaction; that ring tells a story that is as old as Adam and as sacred as religion. But why did he put that ring on her finger? Because he had faith in her. Why did she permit him to put it on her finger? She had faith in him. Well will it be for that home if they "keep the faith." I heard a new version of the marriage covenant the other day: "We promise to love, honor, and behave."

It seems to me that if a man can, and indeed desires to trust his name and his honor and the immortal souls of his children to a woman, he ought to trust the God who made the woman.

Faith underlies all government, particularly all democratic government. There sat around a table in France four men, the Greek Orlando, the French Clemenceau, a little Welsh giant named David Lloyd George, and a Yankee Puritan and idealist named Woodrow Wilson, and while the world looked on they handled the destinies of nations as children play with cob houses. Why were they permitted to do it? Because the world had faith in them. No king ever had the power that Woodrow Wilson had, but mark you how soon it faded when the people for some reason or other began to lose their faith in him.

All business is transacted on faith, or nearly all of it. How long since any of you saw a ten-dollar gold piece? I have a recollection of seeing one at one time, but it was a long time ago. I believe it was yellow. We do not see them any more. About all we have is paper money with the promise of the Government or some bank or individual on it—and indeed most of our business is done on personal check. It does seem to me if we can trust the promises of men on paper we ought to trust the promise of God who has attached his name to the greatest promissory note that man ever read.

Faith is the dynamic that moves people in all of their

undertakings. By faith men plant, believing they will reap. By faith they build, believing they will occupy. By faith they explore, thinking they will discover. By faith Columbus discovered America.

Faith is a universal instinct. I am not speaking now of faith in humanity, but of faith in some higher power. All races of men have some form of religion, and have always had some form of religion. Every idol, no matter how crude, stands for an ideal; it testifies of the never-ending search for God by man. But on the other hand atheism is an artificial culture, not spontaneous in the heart: it must be kept alive by argumentation and breaks down in every great crisis.

Faith in Law the Basis of Science

Some one may have told you that science is antagonistic to religion, but the greater scientists apparently do not take that view of the question. Lord Kelvin tells us that "science positively affirms creative power." (Christian Apologetics p. 25.) Sir Oliver Lodge tells us that "religion has its roots deep down in the heart of humanity and in the reality of things." (Continuity, p. 106.) Edgar Lucien Larkin, head of Lowe Observatory, says: "There is not a great scientist now living not aware of the existence of mind in the Sidereal Universe—a dominating mind."—Within the Mind Maze, p. 364.

Some day you may meet some little two-by-four instructor who has read two or three pages of Darwin who may tell you that religion and science are in hopeless conflict, but remember the statements of these men, and no keener minds have existed in our time.

Essentially both religion and science rest on faith. All of the sciences are based on faith in the *universality* of law and the *continuity* of law. Now let us explain that for a moment. We cannot go back into history very far, that is in recorded history. We may go back to Egypt, Nineveh, and Bablyon, but back of that we cannot hope to find any record of anything even approaching scientific observation; yet science has the most implicit faith that law has always been in force, and that it will always continue without change

or deviation—that law is the same now as it was millenniums ago, and will so continue forever and forever.

Sir Oliver Lodge has a wonderful lecture on "Continuity," and bases his faith in the immortality of the soul on that law.

So we may say that by faith geology reads the prehistoric record of the earth as it was written in the rocks, believing that the same laws were in force then that are in force now, in other words basing all conclusions on faith in the continuity of law.

We are bound by the forces of circumstances to this old earth; it seems to us to be a stupendous affair, but compared with some of the heavenly bodies it is almost insignificant. It would be insignificant were it not for the freight it bears of human souls, human aspirations, and human destinies.

We are limited and chained to this little old earth that Mark Twain dubbed "the wart." It is true, we may get into an airplane and travel up the heavenly speedway for a few miles, but law ever reaches after us and pulls us back again. All we can touch with our hands, all we can break to pieces with a hammer, all that we can put into the acid is on this small globe. And yet science has faith that law is universal. What a stupendous conception! Talk about the faith of religion!

If a man could start to-night for the most distant star that can be seen through the most powerful telescope and travel with the speed of an express train, he would be old and dead before he got out of the switch yards; and his bones would be turned to dust long before the conductor came to take up his ticket. Yet science believes that in that far-away star and in others that we can never hope to see with any instrument, faith reigns universal. So we may say that by faith science weighs the stars. And by faith chemistry mixes her compounds.

Science rears her edifices then upon faith in universal and continuous law; while religion builds her temple on faith in an everlasting, unchangeable, universal Lawgiver, the same yesterday, to-day, and forever, without beginning or ending of years, all powerful, all wise.

Faith Bears Her Own Credentials

Faith bears her own credentials. Doubt is negative and usually destructive. Faith is affirmative and constructive. Why not ally ourselves with the builders, and certainly if we are to be Zion Builders, we shall need to have faith, because when we move out into the building of Zion we are undertaking an experiment that is stupendous, that is filled with perils as well as possibilities. We must have faith in the God who promised Zion and in the laws that will redeem Zion, and more than that we must have faith in the fellow men who work with us, whether they be general church officials or local officials, in the endeavor to redeem Zion. If we look with a doubtful eye on the promises of God we will never put our all into the venture; if we look with the cold eye of suspicion on those who are directing the destinies of the church we cannot hope to cooperate with them in the redemption of Zion. We must have faith.

Atheism leads inevitably to anarchy. That is its logical course. Emma Goldman so expressed it frankly in a statement of her creed. She said, "I believe in no God!" And her statement followed very logically, "I believe in no government! I believe in no marriage! I believe in no property!" And we gave her a free ticket to Russia where she hoped to find no God, and no government, and no marriage, and no property.

Atheism leads to anarchy, not only individually but nationally, and only a short time ago a prominent Jew, the president of the chamber of commerce in Boston, is reported to have said, "You may be astonished to hear me, a Jew, say this; but in my opinion we stand before two alternatives—either anarchy or Jesus Christ."

Every individual in his own life faces that choice, between Jesus Christ or anarchy. Do you want something, my young friends, that will give you a definite purpose, that will give you abiding principle? Come and stand with me in imagination on the banks of the Niagara River as I stood not so long ago. The night is falling, and we see pushing out over the waters into the darkness a boat. This boat pursues a definite course, it has a certain goal somewhere,

it speaks of purpose and of power. A moment later we see another boat, but its oars are drifting in the water, its rudder swings with the current, it is directed by the waves and winds of chance, and it is going down stream to inevitable ruin.

Haven't you seen human lives that bear the same comparison? One young man starting out in life with a purpose and ideals, governed by principles instead of impulses, while another simply allows himself to drift? My young people, I want you during these meetings to make a decision; I want you to compare the lives of some men you may observe around you and see what kind of a man or woman you want to be.

Pardon the seeming indelicacy of calling names, but look at some of the young men in the community, men like Floyd M. McDowell, Cyril E. Wight, Harold C. Burgess, or Max Carmichael, or fifty others I might name, who are endeavoring to shape their lives towards a certain goal that they may fit their lives to serve men, which is the service of God; men who are governed by principle, not by impulse. Then you may compare them with the hangers-on of society whom you see in every village and city, young men whose only vocation is to hang around street corners and in bum restaurants or in back rooms where greasy cards are shuffled; who poison the air with tobacco smoke, render it discordant with oaths, and ruin the appearance of society by projecting into it vicious and dissipated faces. Now what kind of man do you want to be?

And you girls, look at the lives of some of the women around you that you have reason to admire, young women who are modest and wish to cultivate themselves that they may become true women. Compare them with some of the overpainted and underdressed creatures that you see on the street, whose only desire is to work up a flirtation, and alas for them, the only kind of men to whom they may appeal is the kind of creature I have just described.

I am not going to force a decision on you, but God will force it on you. I know many of you have made your decision, and made it right. Steel your wills during these meetings to abide by your decision. But if there are some here who have not yet made a decision, God will plead with

them. I can only talk with them for forty-five minutes, but God's Spirit will plead with them when no one is by.

I wish, oh, how I wish, I could help even one of them to make the decision that he would be a man of principle and of power, a man who would take Jesus Christ to be his guide. If I could influence even one to do that during these meetings, I would be well repaid; and I think all of us who have helped in any way to make these meetings a success would have drawn out rich dividends on the investment. I would rather have the most insignificant share in that kind of an enterprise than the controlling stock in the great Comstock Mine when it was at its richest.

Religion gives men principles, purpose, faith, power, a definite goal, a certain course.

The Sound Basis of Faith

Faith has a sound basis. Some people confuse faith with credulity. But credulity has its root in ignorance. Any man can be credulous; the halfwit can be credulous; but faith calls for the keenest minds and the biggest hearts and the cleanest lives that ever were developed. Faith has its roots in observation and in revelation, and the two meet together in one soul and qualify him to be a follower of the Lord Jesus Christ.

Faith takes its stand on the known and reaches into the unknown, or as the Apostle Paul tells us in the Roman letter that the invisible things of creation are understood by the things that are seen. When we study creation, it argues the existence of a Creator, to say the least. When we see a painted picture we know there was an artist that painted it; the colors did not spontaneously arrange themselves on a self-created canvas. We see a house and we know some one made it. When we see creation, we reason that back of it is a Creator; but worlds without end we cannot find him out by human observation alone, because our eyes are fitted to see material things, and God is a spirit.

That is where revelation steps in and reveals to us his character and his will concerning man, so the two meeting together, observation and revelation, create and upbuild faith

in the human heart—neither one is complete without the other.

Faith Taught by the Revelations

Faith is justified by our consideration and contemplation of the written revelations of God. I should say by all the revelations God has given to us. The whole body of the written word as we have it in the Bible, in the Book of Mormon, and in the Book of Covenants appeals to man's faith for the simple reason that it answers his spiritual needs; it gives him hope where otherwise there would be no hope, brings him light where otherwise there would be no light; so I say the whole body of the written revelations of God appeals to the faith of men and supplements the great commandment that Jesus Christ gave when he said, "Have faith in God."

But perhaps even greater than that is the revelation of God that we have in the character and life of Jesus Christ himself. I want to tell you, my young friends, that the older you grow and the more you contemplate and study the character of Jesus Christ, the more wonderful it will become to you. During the last few years of my experience, there is one thing that has grown bigger and bigger to me, grander and ever more grand, and that is the character and life of the man of Galilee.

One autumn evening I stood on the very summit of Mount Manitou. About me were the mighty granite boulders and the great pine trees, and there spread out directly at my feet lay the Colorado plains. I could look over them for hundreds of miles and see the play of sunlight and Titanic shadows. About me were the rush and roar of the elements, because it was storming up there in the mountains. And there I had such a conception as I had never known before of the awful majesty and power of Almighty God. It was written in the universe, in the heavens, and in the rocks under my feet; but the more his majesty and power and greatness were borne in upon me, the smaller and smaller and more insignificant I became in my own vision. I saw nothing in all those things to indicate to me that God cared anything for me or that there was any more possibility that

I could ever communicate with him or have fellowship with him than there was for the ant that was crushed under my foot.

Then there came to me the absolute necessity that Jesus Christ should come into the world in the flesh to reveal to us the character and the love and the mercy of God his Father. The mountains revealed to me a God of power and of dominion, but Jesus Christ came into my life revealing to me a personal God of love.

The law of Moses came out of Sinai with thunder so the children of Israel hid their faces and they said, "Our God is a terrible God," but Jesus Christ came walking along the shores of Galilee with love in his heart, and he said, "Come unto me, all ye who labor and are heavy laden, and I will give you rest." I thanked God for the revelation of Jesus Christ as I stood on the mountain. It was as though some one had lighted a lamp and put it in the window and the universe had a new meaning for me.

The War Between Faith and Doubt

Now in conclusion, my brothers and sisters, I wish to present to you this thought, There is a great war that has been going on for centuries. It will go on so long as men think. No man who thinks can escape it. I refer to the war between faith and doubt. You cannot avoid it. You cannot escape the war between faith and doubt; but you can make your decision and you can choose which side you are going to fight on.

You can stand in the shadows with doubt and resist the appeal of God that comes into your heart and says, "Believe in me." Or you can stand in the light with faith and resist the encroachment of paralyzing doubt that comes into your life from time to time. You need not be surprised that you have doubts. Your soul is a battle ground between God and the Devil, and the very fact that the battle is raging in you shows you are worth consideration. You cannot escape the struggle. You can only choose which side you will fight on.

Why not choose to fight under the flag of King Immanuel? I call to mind the experience of the life of one of our most brilliant elders who years ago was in the field but was constantly troubled with doubts. He doubted this and he doubted

that, and finally he grew tired of the never-ending struggle against doubt and quit his ministry and finally quit the church, thinking he would find peace. But he did not escape that war. There is no escape from that war. He still was torn with conflict, while he lived, but the trouble with him then was that he was fighting on the wrong side. Often there came into his mind the thought, "Perhaps after all it was the work of God; perhaps I had in my hands the pearl of great price, and I have simply thrown it away. Perhaps God gave me a trust and a mission and I did not prove true to it." He did not escape the fighting or find peace, but instead he was found fighting on the wrong side, trying to resist the divine appeal and keeping God out of his life.

Our call to you is to enlist on the side of faith, and though you may have to fight all your life against doubts, you will be fighting under the banner of Jesus Christ, and your faith will grow brighter and brighter and finally faith will lead you to the knowledge Alma speaks of in the Book of Mormon. May the Spirit and the grace of God abide with you, is my prayer.

Repentance

Sermon by Elbert A. Smith in Young People's Zion Builder Services, Lamoni, Iowa, March 14, 1921. Reported by Winsome Smith McDonald.

The text to-night is from Mark 1: 15: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

The Story of Cocklebur Farm

I remember how some years ago when I was a boy living on a farm in the northern part of Iowa there was a farmer by the name of Fancher who owned a homestead, and one spring when plowing his corn he discovered between the rows in a certain place a new plant; at least it was entirely new to him. As that was a new country, plants from the East had not yet moved in to any extent. He became exceedingly interested in this plant and plowed around it very carefully and even hoed it and encouraged it to grow and go to seed. Verily his patience was rewarded, in a way, because it turned out to be nothing but an ordinary, and as we say in Missouri, an "ornery," pestiferous cocklebur, and in a short time it had seeded his whole farm and had spread abroad to other farms. His homestead became headquarters for cockleburs for the whole country. His farm was "Cocklebur Ranch."

If you have never worked on a farm you don't know just how mean a cocklebur is. It is one of the criminals of the vegetable kingdom. It attaches itself to your clothing and rides around until it drops off in some fertile field and starts a new colony of criminals, just like the effect of an evil example taking root in other lives. You can hoe a cocklebur off close to the ground and in a week's time it will be up again. There is only one way to be rid of them, and that is to pull them up by the roots and burn them in fire. I was back there last summer and I took occasion to visit that old place, and it is yet a foul, run-down, unprofitable farm. Some one has to repent for it and sweat and toil and dig up all of those cockleburs and make corn grow in their place.

Well, you say, that man was a fool. But did you boys and girls ever cultivate cockleburrs? A young man finds a bad habit growing up in his life and immediately he wants to see what it will amount to; he becomes profoundly interested; he cultivates it with great care, and presently it has seeded down his whole life, and perhaps the lives of some of his neighbors. He should have pulled it up at the opportune time. And so presently with sweat and with tears, and with great exertion of will power, he must root up every one of those cockleburrs and make corn grow instead. That is repentance.

Analysis of the Text

Now let us analyze the text. When is the time to repent? The time is *now*. "The time is *fulfilled*." Where is the place to repent? The place is *here*: "The kingdom of God is *at hand*." Who is the person to repent? "Repent *ye*, and believe the gospel."

These sermons are to be doctrinal, but they are not given over entirely to the expounding of cold doctrinal principle. We want an appeal to go with them; and if there is one individual in this audience who has that in his life that should be rooted out, the commandment to him on this occasion is, "Your time is *fulfilled*, the kingdom of God has come unto *you*; repent *ye*, and believe the gospel." Do not put it off; attend to it during this very series of meetings.

The admonition to repent comes to us first in the form of an invitation, in Acts 3: 19: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

We are gathered here for a great revival service, a time of refreshing. We may do all that we can, and I thank God from the bottom of my heart for this noble response this evening—oh, how it fills my soul with joy to think you are standing by me. On Monday night when I thought many seats would be empty they are all filled, and you are here to support us in this work; you are willing to do your part, and all that God has given me of strength of body, clearness of mind, or faith of heart, or love of soul, I am willing to pour out on the altar of service in these meetings. Yet when it is all said and done, we must bow and say, "Lord, it isn't very much.

We wait for the times of refreshing from the presence of the Lord." The revival comes from above.

If we need to repent of anything let us repent, that our sins may be blotted out in this time of refreshing sent from the heavenly Father.

The call to repent comes to us next in warning, where the Master says, "Except ye repent, ye shall all likewise perish."—Luke 13: 3.

The Nature of Repentance

Repentance may be of a twofold nature; first, there is a worldly form of repentance that consists merely in being sorry when one is caught and about to be punished.

Not long ago in the city of Los Angeles two men kidnapped a young married woman and took her to an old shack and held her for ransom. One of these men drove into Los Angeles and called the husband by telephone and asked him to guarantee the ransom. A telephone operator overheard the conversation, called the police, and when the villain stepped out of the booth two burly policemen waited one on either side of the door. He was caught. You never saw a man repent more quickly than he did. He was sorry. What was he sorry for? He was sorry he was caught. He was sorry he was about to be punished.

The Apostle Paul tells us in 2 Corinthians 7:10: "The sorrow of the world worketh death." Now what is the philosophy of this? It is simply that when a man's repentance consists in being sorry he is caught, the only effect had on him is to cause him to resolve that he will do the same thing again but will be a little more careful, from which is evolved the philosophy of the world, "If you cannot be good, be careful!" This works death, because no matter how careful a man is the Bible says, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."—Galatians 6: 7. That kind of repentance deceives a man and leads him on until eventually it ends in destruction.

There has been a great deal of discussion about deathbed repentance. It seems to me that deathbed repentance has in it these very elements of worldliness. People sometimes think, "This repentance is a good thing. I will wait, and have

a good time while I am young. I will accumulate the things of this world, and when I get to be about eight-five years old and about to die I will repent and get all there is out of repentance and get into glory and so beat the game both ways in both worlds."

That is a little like the Jew we heard of. Two Jews were riding on a train, so the story goes. One owed the other fifty dollars, and number two had tried to get it time and again. While they were on the train a bandit came into the car with pistols in his hands to rob the passengers. Number one took out his pocketbook and handed number two fifty dollars, saying, "Here, Jācob, iss the fifty dollars I owe you so long."

So some think they will accumulate all the things of this world and hold them until the bandit of death has his pistol on them, and then repent. It won't work!

But there is a godly repentance which Paul says "worketh sorrow that needeth not to be repented of." (2 Corinthians 7:10.) That is the true repentance, and as we are told in Matthew 3:8, it brings forth "fruit meet for repentance"; that is, it bears in the life of the individual the kind of fruit that is a clear indication that it is a real, genuine, godly repentance. Isaiah gives us to understand that repentance includes ceasing to do evil and learning to do good. (Isaiah 1:16, 17.) We must pull out the cockleburs and plant corn in their place.

We are given to understand, at least by implication, that repentance includes restitution. Zaccheus, as you will remember, was a publican and a sinner. He was a little man, so when the Savior passed through the streets he had to climb a tree to see over the crowd and see the Master. He was a small man, but in some regards he was bigger than a great many Christians, because he said, "If I have taken anything from any man by false accusation, I restore him fourfold."—Luke 19:8.

We received a letter a year or two ago from a district president in the West in which he said he had converted a man who desired to be baptized, but that the man made a confession that twenty years ago he burned his house and collected the insurance. He wished to know what to do about it.

We advised that if that insurance company were still in business he should restore the money, together with interest.

Whenever a man can do so he ought to make restitution. Of course, as some have pointed out, there are things that cannot be restored. If you trample a lily into the mire under your brutal foot, you may be sorry for it, and you may try to make it stand upright, but worlds without end you cannot restore it to its natural beauty. If you destroy the purity of a woman or the virtue of a man, you can never restore that which you have destroyed. But God is merciful, and he does not require the impossible of any man; he does require, however, that when individuals repent they shall make the wrong right, if possible to do so. It has a splendid influence on human character.

The Story of a Penny

I remember how when I was about five years old I went into a grocery store, and there on the counter lay a new penny. No one seemed to be watching it—or watching me. I looked at that penny. I was tempted as much as any bank teller ever was tempted by a million dollars. Children do not weigh values. They would rather have a new penny than an old ten-dollar gold piece, and that penny had all the power of the Devil wrapped up in it. I walked past it and I came back and looked at it. I looked around, no one was watching, so I put it in my pocket, and went away feeling that I had “thief” written across my forehead. I tried to rub it off and went home to my mother.

Mothers have a sort of X-ray attachment. They know when you have been swimming, and when you have been in the jam pot, and when you have stolen a penny. My mother looked right through me and saw that penny. Do you know what I had to do? I had to go to that store, and marching in before all the customers, say, “Mr. Groceryman, I stole this penny. I am sorry. Here it is. I will never do so again.” I never had the least desire after that to steal.

The Objective of Repentance

What is the objective of repentance? It has a twofold objective. The first object is to get right with God, or as the admonition is, “Be ye reconciled to God.”—2 Corinthians 5:

20. This is an exceedingly important consideration, to adjust ourselves to God. D. T. Williams says, "When a man's watch is wrong, he doesn't attempt to reach up into the sky and set the sun by his watch; instead he sets his watch by the sun. He could not change the sun, and if he could it would be an ill-advised thing to do, because everyone else might undertake to do the same thing."

Yet the confession of faith of one of the most popular churches made that mistake. That confession said that Jesus Christ was manifest in the flesh that he might reconcile God to man. Some one has reached and tried to set God by man's watch. I am not here to attack churches, but I wish they would correct that statement. If I saw a man attempting to drive down the street with the cart ahead of his horse, I should advise him to turn them about, and that creed has the cart ahead of the horse.

Jesus Christ did not come to reconcile God to man in any sense of the word. He came to set man by God's watch. This is a fundamental thought because it has a great bearing on the atonement of Jesus Christ. Did he come and suffer and die on the cross that a sullen, vindictive, and offended God, looking on, might at last be melted and pleased and say, "Well, perhaps I will forgive, and come down and reconcile myself to man"? Do you believe that? Nothing of the kind, absolutely. There were reasons why Jesus Christ was manifested in the flesh, and one was to interpret God to us. We cannot understand God in the abstract. During all past ages man has attempted to visualize God individually. All the idols that have been were but an effort to make something to look at, to help man's mind to picture and understand the abstract idea of God. So Jesus Christ came to give us an objective lesson.

And there are reasons why he suffered on the cross, not that he should reconcile God to man, but among other things that he should break the hard hearts of men and turn them towards our heavenly Father, and there never has lived a man who came to understand the mission of Christ and his matchless love that it did not have that effect on him. Every man sooner or later will hear the gospel so that he will understand, and for that reason Jesus says, "If I be lifted up

I will draw all men unto me." (John 12: 32.) Some men will go a long way and receive celestial glory; some men will go part way and receive a lesser glory; and some men will turn back and not receive any; but sooner or later they will all feel the matchless power of the Son of God who was lifted up on the cross.

So we read along this line in 2 Corinthians 5: 18-20, "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself. . . . Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

That is the substance of my sermon to-night put into a few words, "Be ye reconciled to God." I cannot sound that into your ears with the force I wish I could, but there is another preacher in this room to-night. He has been here during this series of meetings from the beginning, and with His still small voice, though you see Him not, He searches you out, and He whispers into your hearts, "Be ye reconciled to God."

My advice is that you heed that admonition, for Jesus Christ says, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me."—Revelation 3: 20. This is your opportunity.

But repentance has another objective. First to adjust ourselves to God, and next to adjust ourselves to our fellow men. This is the very essence of religion, to get right with God and to get right with our fellow men. So some one has very wisely said that it takes three persons to live the Christian religion. Some one may ask, Cannot one man live it? No, not alone. He must first come into communion with his God; that is two; and then he must make himself right with his brother; that is three. That is the eternal triangle, the man and his God and his brother. There must continuously be fellowship flowing from every point of the triangle or a man is not living his religion. If his intercourse and fellowship is broken with his fellow men, it breaks his intercourse with God.

Let us see if that is not true. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother

hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."—Matthew 5: 23, 24. Here is a man who is trying to get right with God. There is God in the heavens. Here is an altar, and here is the man who has brought his gift, but something is between him and his brother, and the Lord says, "Before you and I can enter into communion you have to make it right with this man, and when you have made it right with him and the triangle is complete, then come back to the altar and give the gift, and I will be very glad to receive it."

That is the very basis of the building of Zion, the establishment of a fellowship that shall include a continuous communion with God and a continuous fellowship with man.

This objective of getting right with God and man under repentance is greatly helped by confession. Whether the confession is private or public depends to a great extent upon the nature of the offense. A young man had done wrong and everyone knew about it, and at our late revival services in Independence in the presence of one thousand young people this young man stood up in prayer meeting and made his confession. I presume there was not a heart in that room but was enlisted on his side, and he had a thousand friends. Confession serves many purposes, and it is a great aid toward the objective in getting right with God and your fellow men.

The Great Story of the Prodigal Son

Now this theme would not be complete, no sermon on repentance is complete without an analysis of the great story of the prodigal son which we have read for our scripture reading. There can be no question that when Jesus told this story he meant that the father should represent God, and the prodigal son should represent any sinner who has need of repentance.

Let us consider then the attitude of the son. In the first place, this young man was absolutely impervious to reason. It did not do any good to advise with him. The experience of others meant nothing to him. He had his inheritance. He intended to use it as he pleased.

In the second place, he felt a victim to the "lure of the far

country." That is a high-sounding term. Where is that far country? It may be under the bright lights of New York City (in this century) or in Chicago, or it may be just down town in Lamoni, or just around the corner in any village in some back room where men gather to drink bootlegged whisky or play cards or congregate with immoral women. It is a far country in the sense that it is a long way from your father's house, and it is absolutely a foreign country as compared with the spirit of that home where you were raised by a godly father and where to-night perhaps your mother on bended knees pleads for you at the throne of grace.

In the next place, when he had reached that country he squandered his inheritance. What is our inheritance? It may be money, it may be land, it may be good health, it may be a good character that can be lost, it may be a good name that your father has handed down to you, a name that has been known in the community for honor and integrity for many years, and that you may smirch in a single month by a life of folly. Your inheritance may be all of these things or any one of them. Anyway this young man squandered his inheritance, and then he discovered he had no friends.

When a man squanders his inheritance, the gang with whom he has associated will soon leave him alone, and this young man was left in a pitiable condition. He was reduced to the straits of taking care of hogs. Jesus was a master storyteller. He was talking to Jews, and you know the Jew despises a hog, and so he drew them a picture in which the prodigal became an attendant of hogs, the ultimate degradation. He was even willing and anxious to eat the stuff they were feeding the swine.

And in this condition we are told he "came to himself," or as you young people might say, he "tumbled to himself." It is a good thing for a man to "tumble to himself" and wake up and see where he is and what he looks like to other people. He came at last to himself, to his right mind, and he said, "I have sinned before God and before my father, and I will hasten home." This young man went home repentant and humble. He did not come back like some young men might, saying, "Father, I am back. Bring on the fatted calf. I hope it is in good shape." He came right down in the depths of humility

and said, "Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants."—Luke 15:18, 19. That was the attitude of the son; that was genuine repentance.

Now what was the attitude of the father? The father had never cast the son off. He did not disinherit him. The son lost the inheritance himself. The father had always loved him; and so with God. He did not hate humanity. Jesus did not have to come and bribe the Father; but we are told that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

God always loved man. He loved man before Christ came. So the father saw this boy coming a long ways off. There is no eye so keen as the eye of a father or mother who waits a boy returning home; and there is no eye so keen as God's eye that sees into our hearts before others read it in our countenance that we are inclined to return to our Father's house. So the father ran out and met him half way, and greeted him with kisses, and made him welcome, and put a ring on his finger and a robe on him, and said, "This my son was dead, and is alive again; he was lost, and is found."—Luke 15:24.

This, the Master wants us to understand, is the attitude of God, and he tells us there is joy in heaven over one sinner that is returned; so you need not hesitate, you need not feel slow about confessing anything you may have done that is wrong, and take the necessary steps that will return you to God and to fellowship with the church. The Lord will by no means resist your advancements; neither will he cast you off.

The Gospel Mirror

There is another beautiful story that is told in James, the first chapter. It is a story of the gospel mirror, "But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he be-

ing not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James 1: 22-25.

Here we have a picture in words that anyone can understand. It hardly needs an explanation. A man looks into a mirror and sees himself. He sees defects there that need correction; but if he goes away and forgets to make the necessary change, it has not benefited him. If he does make the necessary change, he has been blessed. It does everyone good to look into a mirror occasionally. No need to stand in front of it too much, but mirrors and soap and water and towels are agents of civilization and righteousness.

But suppose one of the young men of the college football team should come in after playing on a hot afternoon till his clothing was saturated with sweat and his face black with dust turned to mud, and coming into the dormitory he should look into a full length mirror, and should see himself in all his beauty (?), and then should go away and forget all about it, and in the evening go to the banquet to meet with the boys and girls of Graceland, and the visiting team as well. Suppose he should get in, and in the middle of the banquet should suddenly think of the picture in the mirror; he would be one of the most unhappy men on earth.

You people are looking into the gospel mirror during this series of meetings, and in these prayer services such as we had on Sunday, and you are seeing not only the doctrines of Christ, but it is showing you what you are. I do not need to call out John Smith or anyone by name and tell this audience what he has been doing; you know what you have been doing, and when you look into the mirror you see the things in your life that need correcting. Friend, are you going to go away and profit by it, or are you going to go away and forget it? By and by when the marriage supper comes, if you find yourself so unfortunate as to get in there in your soiled clothing, how will you feel then? I will tell you. I know.

Some years ago when I lived in Lamoni, I had a great many chores to do about the place, and one evening I heard that a particular friend of mine, a man from California, was to preach; so I rushed around and did the various jobs of work that had to be done, and being late I hurried off to church

and got a seat in the audience under a bright light. In the middle of the sermon I looked down and, lo, I had on my old, dirty, greasy, work coat with the sleeves torn off near the elbows. I spent about the worst half hour I have experienced in my life, and at the close, when the preacher said amen, I got into my overcoat and sneaked out. I imagine that if a man with the filth of this world on his garments should be so unfortunate as to get into heaven in the midst of the pure and the good, there would be such a thing as being in hell in heaven.

You young men do not run that risk when you come from the football game. You get under the shower, and you change your clothing. You put on clean clothing and a clean collar and a clean tie, and you go to the banquet looking like the gentleman you are.

We are all interested in this church. By and by, Jesus Christ is going to serve a great feast when the church and the bridegroom will be united. The church will have on pure garments which are the garments of righteousness, and those who have on the wedding garments clean and white will come in and they will be happy. If men haven't the wedding garments on, no one would need tell them to leave. They will be glad to leave.

The gospel mirror shows us what we are, and it shows us what we may become.

The Tiger and the Derelict

You young people are entering upon what may be to you a terrific struggle, the struggle of life. The forces of good and of evil are struggling within you, and it is a question which will be victorious. Every man has that fight.

I remember reading a strange and weird tale when I was a little boy. It appealed to my imagination. I suppose I should not have read it at all. It was about a captain and crew who were on the ocean in their ship, and one morning they heard the muffled tolling of a bell coming to them over the waves. They were miles from any land, but they could hear the funeral toll of that bell. That appealed to my imagination as a boy. Finally they sighted the hulk of an old ship without mast or sails, wallowing in the trough of the

sea. A bell had been rigged up to the stump of a mast, and when the ship rolled it tolled the bell. I can hear it yet.

They drew alongside of this strange ship, and as they did so there seemed to be no life on board, yet they heard a terrible roar, as from some wild animal. I can hear that roar yet! You know children have a wonderful imagination. My little boy said the other day, "Daddy, I see some mighty queer things at night when the lights are turned out. One night I could just see my clothes in the dark, and it seemed as if they just raised up and started for me." Well, I could hear that bell and that roar after I had gone to bed.

They landed on the ship with their rifles and battered open the hatches and went down into the evil-smelling cabin, and there they saw a half-starved Bengal tiger, which they killed. And in one corner of the cabin they found the skeleton of a man, and the leaves of a diary that he had been writing. The story was that this man had been put there by pirates, and the tiger had been chained with a little chain which would break when he grew hungry and violent. So day by day the man wrote his story until one day it came to an end.

That queer tale made a wonderful impression on me. You will say such a thing as that never happened, but hundreds of times I have seen, on the sea of life, the battered wrecks of men in which the beast had killed the man—the beast of appetite and passion and lust and greed. You have but to look around you and see it. It is the business of the gospel of Jesus Christ to kill the beast and redeem the man.

This struggle goes on. You cannot escape it. Under the influences of these meetings you have noble desires. If a bad thought came into your heart you would cast it out; but tomorrow some awful, contemptible temptation may take hold of you and wrestle for your life. And you will think, What kind of a man am I that I should change so? Don't you have those experiences? Haven't I? Don't you have to make the fight? You need not be ashamed. It is the forces of good and of evil fighting for your soul, and that indicates you are a man, a potential man, and both God and the Devil want you. You are a potential good man, and God wants to make you, and the Devil wants to destroy you. That is what distinguishes you from the animal—from vegetables. Hogs are not

tempted. Cabbages have no conscience. Pumpkins do not debate right and wrong. It is *mèn* that battle between right and wrong.

The Devil told a half truth when he said we should become as the gods, knowing right and wrong, so it has become the province of man to know right and wrong and have the strength to do the right and resist the wrong.

So do not be discouraged because temptations come into your soul. Every man has them. Whittier wrote a poem about the "two voices" that held debate in his heart, one advocating wrong, the other pleading for right. Tennyson wrote of two "moods." The Apostle Paul says, "When I would do good, evil is present with me. . . . But I see another law in my members warring against the law of my mind."—Romans 7: 21-23.

But it is the business of the man, it is the crowning glory of the man to buckle on his armor, and struggle, and the more terrific the struggle—the greater the glory. It is the crowning glory of a man to stand up and be a man and put down temptation, and put evil out of his life; he can do that only through the gospel of Jesus Christ.

Baptism

*Sermon by Elbert A. Smith in Zion Builder Series, Lamoni, Tuesday, March 15, 1921.
Reported by R. A. Wight and Estella Wight.*

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. [Peter is speaking to the assembled Jews on the day of Pentecost.] Now when they heard this, they were pricked in their heart and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized."—Acts 2: 36-41.

When we preach on the subject of baptism, it is quite possible that some one may be offended, but that is not our intention. We respect the belief and the feelings of other people; but it is obviously true that when we speak on this subject we must tell the people what we believe. You would not wish us to do otherwise.

I remember hearing a very noted evangelist in a series of sermons. He started the first sermon by saying, "I am going to preach the truth here, if I have to take my wife home in a wheelbarrow." A little later when he came to the subject of baptism, he said, "I will tell you that you must all be baptized; but I will not tell you *how* to be baptized, because if I said sprinkling, I would offend some, and if I said immersion, I would offend a great many others." He took his wife home in a Pullman car. I did not bring my wife with me. However, I will tell what I believe about baptism, and take a chance on Brother R. V. Hopkins taking his wife home in a wheelbarrow. I am quite sure he would take her that way before he would leave her.

Some years ago I had occasion to visit a minister who

was about to lecture on the subject of "Mormonism." In the course of our conversation he said, "Brother Smith, do you people believe the Bible? I have been told that you do not." It is really absurd the fool stories and rumors that get out about Latter Day Saints. Some years ago in a distant city where we lived, my son was telling a neighbor that I had married a couple that day, and he looked at him with speculative eye and said, "Two in one day! How many does that make him?"

One of our apostles was baptizing in Australia. He noticed a commotion on the bank, and when he inquired later he discovered that a man was very busy telling the people that when one of our converts was baptized, he had to say the name of Brigham Young three times while under the water. If one of our converts should do that he might drown. It is about all we can do to say the name of Brigham Young out of the water, without strangling, under ordinary conditions.

Present-Tense Religion

So this minister desired to know if we really believed the Bible. I said to him, "Well, I preach every Sunday night at our church near here and I always take my text from the Bible." Perhaps I should have stopped there, but I did not. I said, "It is possible that we adhere more closely to some portions of the Bible than you do." And he replied, "My brother, that cannot be possible!"

"Well, how about this: 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay their hands on the sick, and they shall recover.'" (Mark 16: 15-20.)

He replied, "I will say this: I believe that the signs *did* follow."

And I answered, "That is exactly the difference between religion in the *past* tense and religion in the *present* tense."

Whatever you may say about Joseph Smith, it is true that he restored the present tense to religious terminology. Everyone else on earth was saying that God *used* to reveal his will

to men, and Joseph Smith stood up to say, God *does* reveal his will and he *does* speak to man. Everyone else was saying that God *used* to heal the people, that he *used* to bless men, and give them the gift of prophecy; but Joseph Smith said God *does* heal the people and he *does* give them the gifts of the gospel. Everyone else was saying that God used to have a church on earth organized with apostles, prophets, evangelists, pastors, elders, bishops, priests, and teachers; but Joseph Smith stood up and said God *has* a church on earth with apostles and prophets now.

Joseph Smith was like the prophets of old, of whom Walter Rauschenbusch says in his book, Christianity and the Social Crisis, "They went to school with a living God that was then at work in his world, and not with a God who had acted long ago and put it down in a book."

I like the present tense in religion because I happen to be living to-day. I want a religion that applies to-day and not one that speaks only of the long dead past.

I said to this minister, "Take another text. How about the statement of Jesus Christ in the third chapter of John: 'Except a man be born of water, and the Spirit, he cannot enter into the kingdom of God.'"—John 3: 5.

He said, "Well, I believe very strongly in the baptism of the Spirit, but I do not know exactly what to think about the baptism of water."

I left shortly afterwards, because it did not matter what *he thought* about it or what *I thought* about it. The question is, What does God think about it? Jesus Christ is not like some preachers. He did not talk just to be talking. He meant something when he spoke of the birth of water and of the Spirit. His commandments are binding to-day just as of old. In that, too, we believe in present-tense religion.

Let the Witnesses Testify

There is one text that Latter Day Saints very frequently refer to: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—Isaiah 8: 20.

And another statement: "In the mouth of two or three witnesses every word may be established."—Matthew 18: 16.

Very well; let us summon the witnesses. Let us see what

is written in the law. Let us hear the testimony of the witnesses. There are scores of them who testify in the word of God, but we have not time to hear all of them to-night. We will hear from seven of them. And if two or three witnesses in the word of God, and in the civil courts, establish a fact, certainly the testimony of seven unimpeachable witnesses ought to clarify the question under consideration.

John the Baptist

The first of these witnesses that we shall summon is John the Baptist, and it is said of him in John 1:6: "There was a man sent from God, whose name was John." He should be a very good witness.

And John tells us: "He that sent me to *baptize with water*—"—John 1:33. While in John 1:26, he adds, "I baptize with water." This witness which cannot be impeached, a man sent of God, says that God sent him for the express purpose that he should baptize with water and that Jesus Christ should follow after and baptize them with the Holy Spirit.

Peter

The second witness that we introduce is Peter. You will remember that when Jesus departed he told the disciples, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high."—Luke 24:29. And on the day of Pentecost, as we read in the second chapter of Acts, this divine power rested on the apostles, and Peter stood up and preached to them. So we have as witness a man endowed with power from on high.

And Peter said:

"Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2:38, 39.

That was a great commandment and a wonderful promise that reached to the end of time. As many as the Lord shall call, even to-day, are commanded to be baptized and are promised that if they will have faith and repent and be baptized that they shall receive the gift of the Holy Ghost.

On another occasion this same individual was preaching to the household of Cornelius. You remember the story. The people of the household of Cornelius were Gentiles. On the day of Pentecost Peter was talking to the Jews, but the gospel had at last gone to the Gentiles and they received it. The Holy Ghost came to them and Peter said, "Can any man forbid water, that these should not be baptized which have received the Holy Ghost, as well as we? And he commanded them to be baptized."—Acts 10: 47, 48.

It is obvious then that baptism followed with the gospel from the Jew to the Gentile and comes to us with all the other teachings of our Lord and Master.

Paul

The third witness that we have to summon to-night is the Apost'e Paul. You will remember that the Lord said of the Apostle Paul, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."—Acts 9: 15.

This is especially interesting to us because the Apostle Paul was a chosen vessel to carry the gospel of Jesus Christ to the Gentiles, and you and I are Gentiles in the sense of the term as then used. That is, we are not Jews. The Apostle Paul was a chosen vessel to bring the gospel of Jesus Christ to us, and so he should certainly be a satisfactory witness for us to hear.

And he tells us:

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection" [or as the Inspired Version has it, "therefore, *not* leaving the principles," which obviously is correct, because no one would argue that we should leave either faith or repentance. Those will be preached as long as the church stands]. "Therefore, not leaving the *principles* of the doctrine of Christ, let us go on unto perfection; not laying again the *foundation* of repentance from dead works, and of faith toward God, of the *doctrine of baptisms*, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."—Hebrews 6: 1, 2.

He has baptism in the plural. That includes baptism of water and of the Spirit. As Jesus expressed it: "Except a

man is born of water and the Spirit he cannot enter into the kingdom of God."—John 3: 5.

This man chosen to be a special messenger to us, epitomizes the principles of the doctrine of Jesus Christ. There are six of them, and one of them is the doctrine of baptism.

And you will remember how on a certain occasion Paul and Silas were imprisoned and while in that condition the earthquake came and opened the door of the prison so that they were loosed, and their jailer came to them in great fear, and while he was in that condition Paul and Silas preached to him the gospel of Jesus Christ.

Let us read a few words from this chapter. It is the 16th chapter of Acts, beginning with the 30th verse: "And [the jailer] brought them out, and said, Sirs, what must I do to be saved?"

That is the very important question that has often come to the lips of man. "What must I do to be saved?"

"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—Acts 16: 31.

Right there is where a great many people stop. They do not read any farther, and the gist of their message is that all you have to do is to believe on the Lord Jesus Christ and salvation is sure, but the record goes on to say, "And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway."—Verses 32, 33.

Philip

The fourth witness is Philip, "a preacher of Jesus Christ." We find him on a certain occasion taking a journey. And on the way he came to the eunuch, who was traveling in a chariot, and preached to him the gospel of Jesus Christ. The record says:

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?"—Acts 8: 35, 36.

It seemed that wherever they went and preached Jesus, the subject of baptism came up.

"And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the son of God."—Verse 37.

Under the terms of modern theology that was all he needed to do. The case was ended. But not then—not in those days:

"And he commanded the chariot to stand still; and they went down, both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip."—Acts 8: 38, 39.

You will note in passing that when they baptized in those days they went down into the water and baptized. There can be no question as to the mode of baptism.

Ananias

The fifth witness is Ananias (not the Ananias who told the lie); this is the Ananias who is spoken of in Acts 22: 12, as "a devout man according to the law" and a man of good repute. That is the kind of a witness we want—a devout man of good repute "according to the law" so that when he speaks we may know that he speaks according to the law.

You remember the experience of Paul, how he was on the way to Damascus to persecute the Saints, and on the way Jesus Christ appeared to him and he was stricken down and blinded so that they had to lead him to Damascus. And this devout man, according to the law, was commanded by the Lord to go to the house of Paul and tell him what he must do. He did not go there to ask Paul what he wished to do, or what he thought about it. He went there to tell him what he *must* do. For Paul had been told: "Arise, and go into the city, and it shall be told thee what thou *must* do."—Acts 9: 6.

Ananias came to him and told him many things and finally reached a point where he said, "And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts 22: 16.

That is what Paul had to do to obtain salvation. There was no choice in the matter *if* he would please God, and he

had reached the place where above everything on earth he wished to please God.

Paul said that his gospel "came not in word only, but also in power, and in the Holy Ghost, and in much assurance" (1 Thessalonians 1:5), and he did not hesitate a moment. He did not raise a single objection. He did not "tarry." He yielded obedience to baptism and became one of the great evangelists of the gospel of Jesus Christ.

Jesus Christ

The sixth witness, and we speak the name reverently, is Jesus Christ our Lord. The commandment in divine writ is, "Hear ye him." That is a very important commandment, and I pause right here to remark that in 1820 when Joseph Smith received his first vision and the heavens were opened and Jesus was pointed out to him, the great command that came to him was, "This is my Son, hear ye him."

No matter what the world may think or say, that is the keynote of our message and has been from the beginning and will always continue to be the keynote. What does Jesus have to say about baptism?

The first glimpse that we catch of Jesus as a man is on the banks of the river Jordan, when he goes down into the water and is baptized of John. And he says unto us, "Take up thy cross and follow me."

And the very last glimpse that we catch of him here on earth is when he is talking to his disciples and saying to them, "He that believeth and is baptized, shall be saved."—Mark 16: 16.

That is a definite promise. Some one else may make you a promise on some other terms. I do not care for their promises. I care for the promise of Jesus Christ, and he says, "He that believeth and is baptized shall be saved." Again, hear ye him: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."—Matthew 28: 19, 20.

I want Jesus Christ with me, and he makes it conditional that I shall teach "all things that he has commanded." Most

positively one of the things he commanded us to teach is baptism: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

God

Last of all, and we speak this name with equal reverence, the seventh witness is God. When Jesus was baptized, God said, "I am well pleased."—Mark 1: 11.

Do you wish to please God? It is written we ought to please God rather than men. It is not a question of pleasing your father or your mother, not when it comes to the salvation of your soul and obedience to Christ. It is not a question of pleasing your brother or sister or your friends or your companions. It is a question of pleasing God, and it is a singular fact that the moment of all moments that God chose to open the heavens on high and say, "I am well pleased," was when Jesus Christ was coming up out of the waters of baptism.

The Mode of Baptism

We come next to the question of the mode of baptism. We have established from seven great unimpeachable witnesses that baptism is essential, that it is one of the gospel principles, and that it is commanded of God and pleasing in his sight.

On this question of the mode of baptism the Apostle Paul tells us in the Roman letter, "Therefore, we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Romans 6: 4.

This language is not capable of misconstruction. If you had a little sand sprinkled on your coffin, would you think that you were buried? Well, you would not think anything about it, because you would be dead, but the board of health would say that you were not buried.

It is obviously a fact that the historical mode of baptism was burial in water, a likeness to the burial of Jesus Christ, who was buried in the earth; so in the likeness of his burial we are buried in water that we may come up out of the

water new creatures as Jesus Christ came up in the resurrection to a new and glorious life.

Paul continues, "For if we have been *planted* together in the likeness of his death, we shall be also in the likeness of his resurrection."—Verse 5. He uses another simile that cannot be misunderstood. You do not plant seeds on the top of the ground; you cover them up. You bury them. And then they come up to a new life, just as the candidate is buried in water and comes up a new creature, if he has made a true covenant. This is repeated in more than one place. In Colossians 2: 12: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

That idea of burial may account for the statement: "John was baptizing in Ænon, near to Salim, because there was much water there."—John 3: 23. It does not take very much water to baptize in some ways, but if you are to bury a man in water in the likeness of the burial of Jesus Christ enough water is needed to cover the body, so when they baptized anciently, they searched about until they found "much water," and there they administered the ordinance.

This was the baptism of John. He "was baptizing in Ænon, near to Salim, because there was much water." You remember the question that Jesus asked the Jews? The baptism of John, "Was it from heaven or was it from men?" (Luke 20: 4.) And they did not dare to answer him. They did not dare to say it was of men, because they were afraid of the people, and they did not dare to say it was of God, because then he would ask them, "Why were ye not baptized?"

Christians should not fear to answer the question: The baptism of John, who baptized where there was much water, was it of heaven? Well, the Bible says, there was a man sent of God whose name was John, and he came doing the will of God.

We have selected these examples because they show very clearly the mode of operation in days gone by in the primitive Christian church. We have already mentioned the baptism of the eunuch under the administration of Philip, how they went down into the water both Philip and the eunuch

and when Philip had baptized him they came up out of the water.

There is no question about the method of that baptism. The very origin of the word *baptism*, *baptizo* in the Greek, means to plunge, to overwhelm, to cover up, and there is no question either that the historical method of baptism was by immersion.

In support of that we will perhaps pause to read some extracts from history. Mosheim who was recognized as a learned and accurate historian, in writing of the first century, says, "Baptism was administered in this (first) century, without the public assemblies, in places appointed and prepared for that purpose, and was performed by an immersion of the whole body in the baptismal font."

Eusebius, known as the father of church historians, recounts what, so far as I know, was the first case of any other form of ceremonial known as baptism, the case of Novatus about the year 263, of whom he says, "when attacked with an obstinate disease and being supposed at the point of death, was baptized by aspersion, in the bed on which he lay; if, indeed, it be proper to say that one like him did receive baptism. But neither when he recovered from disease, did he partake of other things, which the rules of the church prescribed as duty, nor was he sealed, (in confirmation) by the Bishop. But as he did not obtain this how could he obtain the Holy Spirit?"

This man was supposed to be at the point of death, and he was baptized by sprinkling, but when he recovered he was not admitted to church privileges. The monks of Cressy, A. D. 754, inquired: "Is it lawful, in case of necessity, occasioned by sickness, to baptize an infant by pouring water on its head, from a cup, or the hands?" To which Pope Stephen III replied: "Such a baptism performed in such a case of necessity, shall be accounted valid." This was in the eighth century.

However, it was not until the year 1311 that the council at Ravenna declared immersion and pouring indifferent.

We have then briefly presented before us this consideration, that for at least one or two hundred years after Jesus Christ, immersion was practically the only form of baptism that was known or that was resorted to, but finally there came a time

when one and then several were baptized in other ways because of their illness; but it was not until 1300 years after Christ that such baptism was declared legal, and then who was it that said it was legal? A Roman Catholic council and a Roman Catholic pope.

If we are to concede that in the dark ages of apostasy of the world's history the Catholic Church represented God and had the right to change his ordinances, why, then, let us all be Catholics; but if we will not concede that, and all Protestantism rises up in protest against it, then let us go back of the council of Ravenna to the testimony of Paul who says that we ought to be buried with Christ in baptism.

I heard a discussion between one of our men and a very prominent priest. It was very significant. Our elder quoted to him the statement in Isaiah: "They have transgressed the laws, changed the ordinance, broken the everlasting covenant," and he charged the Catholic Church with changing the ordinance of baptism. The priest merely answered, in substance, "Why, of course we changed the ordinance of baptism. We had a right to. We know very well that originally immersion was the form."

What are you going to do about it? If Protestants do not concede papal authority, why do so many Protestants wink at the changes made?

The Question Box, a book by Reverend Bertrand L. Conway, of the Paulist Fathers, is published by the Paulist Press of the Catholic Church and has a preface by Cardinal Gibbons. It says: "The Catholic Church, therefore, as the *infallible interpreter* of the gospel of Jesus Christ, declares that all three ways of baptizing are equally valid, by immersion, by pouring, or by sprinkling. The present mode of pouring arose from the many inconveniences connected with immersion, frequent mention of which is made in the writings of the early church fathers."

It seems to me very clear that the ancient historical method of baptism was by immersion. In the light of that and the further fact that the Scriptures tell us specifically that when Jesus was baptized he "came up out of the water," there can be no shadow of doubt that *he* was immersed. He went down into the River Jordan and was plunged under its rolling waves

and came up out of the water. Is the servant greater than the Master? If Jesus Christ did that, shall I stand on the bank and quibble?

Where is the occasion for any quibbling or for any question? The facts of the matter are as it is stated, "They that *gladly* received his word were baptized."—Acts 2:41. If a man receives it gladly there is no question.

The baptism of Jesus is good enough for me. If I were to come to you to-night and offer you your choice of a dozen \$100 bank notes, saying, "One out of the dozen is absolutely genuine, it will be taken at any bank in the world, no one questions it; but the others, some say, are genuine, some say not; some banks may cash them and some may not; take your choice," which would you take? There is not a man here that would hesitate for a moment. Why don't men use the same logic in religion. There is no question that immersion is genuine baptism and that it brings with it all the blessings that are promised. Then why should we hesitate? Why not arise as they did of old, who heard the word and were gladly baptized?

The Meaning of Baptism

Last of all, we may consider baptism in its meaning. It is symbolical. From time immemorial man has expressed himself in symbols. You can think, if you take time, of hundreds of symbols that man habitually uses—the flags of nations, the key to the city, the seal of state, the wedding ring, prostration in prayer or in obeisance. There are literally thousands of symbols. Some of them are material, like the flag. When we see the Starry Banner, we think of America. When we see the Union Jack we think of Great Britain. Some of them are ceremonial, as the sign of the cross that some people use, or prostration in prayer, or in reverence before a king. Man habitually expresses himself in symbols. He sees them objectively and they help him to visualize the conception that is in his mind, or that somebody else wishes to put into his mind.

Our heavenly Father speaks to men in a language that they can understand. He speaks to man many times in symbols. Baptism is a symbol, and when the Lord chose a symbol that would stand to man for cleansing, he chose baptism in water.

Anyone can understand that. Man has always cleansed his body in water, and so we can understand the symbolism of washing away the sins of the spirit in water. Of course, we know that the water does not actually touch the spirit and wash the sins away, but it is symbolical of the cleansing process that goes on, and for that reason Ananias said to Paul, "Why tarriest thou? Arise and be baptized, and wash away thy sins."—Acts 22: 16. When the Lord wanted to choose an ordinance that would stand for washing and cleansing and for spiritual regeneration he chose washing in water. He chose a symbol that is full of significance and great beauty, but change ruins it.

Baptism a Beginning

Finally we come to consider baptism as a beginning. It is in a sense the door of the kingdom. Jesus Christ himself said, "Except a man be born of the water, and the Spirit, he cannot enter into the kingdom of God."—John 3: 5. He made the door of the kingdom to be through baptism of water and of the Spirit, or the birth of the water and of the Spirit.

You know that Paul tells us in the fourth chapter of the Ephesian letter, there is one Lord, one faith, and one baptism (Ephesians 4: 5); but baptism is dual. As there is only one man composed of body and spirit, so there is one baptism which includes the baptism of the water and of the Spirit. Jesus said so. He says in another verse, "Except a man is born again, he cannot see the kingdom of God."—John 3: 3. That is one reason why I think it is so necessary our people should be taught the fundamentals. I know that some think, "Why should we not go on and confine ourselves to the consideration of the great Zionie principles?" But let me tell you, friends, before we have a people ready to enter into Zion, we must have a people who have been born of the water and of the Spirit. They have to go through this fundamental education in the primary principles of the doctrine of Jesus Christ before they can even "see the kingdom," as Jesus Christ intimated in his language, or see Zion, as we might say.

Baptism is the beginning of a new, clean life in Christ Jesus. As the Apostle Paul says, "If we are buried with Christ in baptism, so shall we arise in newness of life."

That is the beautiful thing about it. It gives every man a chance to start a new life. How many times do you hear men say, "I wish I could have another start. I think I could do better. My life is filled with mistakes. I wish I had another chance"?

The gospel of Jesus Christ comes to every man and says, "God will give you another chance. You may wash away your sins and start all over, and if you think you have learned any lesson, profit by it. In addition to that you may have the Spirit of God to guide you and keep you through life."

So in conclusion, we may say, if there are those here who have already been baptized, then it remains only for them to continue in this new life and see to it that they do not crucify again the Lord afresh.

But if there are those who have not been baptized, in the language of the Bible, we say unto them, "Why tarriest thou? arise and be baptized and wash away thy sins, calling on the name of the Lord."

Laying on of Hands

*Sermon by Elbert A. Smith at Lamoni,
during the Zion Builder Series. Reported
by Winsome Smith McDonald.*

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed."—2 John 1, 10.

Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John 7: 16, 17.

That wonderful promise is still in force. If any man will put God to the test and do his will he may know of the doctrine.

Did Jesus Have a Doctrinal Message?

You have noticed of course that the sermons of this series thus far have been doctrinal. We might ask ourselves, Did Jesus Christ come with a doctrinal message? If he did not, then we are not justified in preaching doctrine. But Jesus said, "My doctrine is not mine, but his that sent me."

He came then with a certain form of doctrine, and he received it from God the Father. There is, it is true, a prejudice in the world against the preaching of doctrine, and we have been told that people will not endure doctrinal preaching—especially the young generation were not interested in it. It seems to me there could hardly be a man so dense that he could look over this audience without the idea percolating into his mind some way that young people are interested in doctrine. For seven consecutive nights in Independence, from thirteen to fourteen hundred young people sat and listened intently to doctrinal sermons, and at the very same time one of the prominent churches in town that does not believe in doctrinal sermons put on a revival for their young people, and a bishop who attended said he could count the young people present on the fingers of his two hands. Another minis-

ter put on a lecture against Mormonism and there were eight of his people there and twelve of ours to hear it. He said he had preached for nine years in Independence and had decided that Independence is spiritually dead. Well, his end of it may be, let him say—but ours certainly is not.

Two ministers were overheard talking on a street car after the close of our revival, and one of them said, "I have been attending the meetings held at the Stone Church by the Latter Day Saints and I will tell you that we have got to wake up. Those people have a power with them and they are holding their young people."

It is a good thing to wake up, but it is a good thing also to have something to wake up to. Of course there is a power with the church. Where, outside this church, would you young people go to experience that which you experienced at the morning prayer meeting last Sunday? And I thought in the course of just such a similar prayer meeting in Independence when I saw young men sixteen or seventeen years old stand up and speak in prophecy—not some wild harangue, but an intelligent and powerful declaration of the will of God—I thought, I am glad I am united with a church that can say, "Our gospel came not unto us in word only, but in power and with the Holy Ghost and with much assurance." (1 Thessalonians 1: 5.) I am glad of that, because I cannot tell you people that Jesus Christ is the Son of God so that you will know it. I can tell you, but you will not know it for yourselves; but I am glad I represent a church with which God is working and which believes in the spirit of revelation, so that though I may be a thousand miles from you and you alone somewhere the Spirit may speak to you and say, "Jesus Christ is the Son of God and the Savior of the world." We are told that the testimony of Jesus is the spirit of prophecy.

The pulpits are offering substitutes for doctrine, little exegeses of sociology and ethics and morals and politics and Shakespeare and whatnot. There is a penalty attached to that, and the penalty is stated in 2 John 9, "Whosoever transgresseth, and *abideth not* in the *doctrine* of Christ, hath not God." The result is empty and impotent churches. That is our explanation for the fact that ours is a doctrinal message.

Importance of Laying on of Hands

The doctrine that we have for consideration to-night, that of the laying on of hands, may not seem to you at first glance to be of any great importance. In fact, some people seem to consider it as being the least important of the doctrines that we preach, and the least interesting among them, but it seems to me that it is exceedingly important. First, because it is a part of the doctrine of Jesus Christ. As stated in those passages which I have already referred to where Paul enumerated the principles of the doctrines of Jesus Christ (Hebrews 6: 1, 2), he names the laying on of hands as the fourth of those doctrines, and you will remember that Christ said, "My doctrine is not mine but his that sent me," and that whosoever "abideth in the doctrine of Christ hath both the Father and the Son."

This doctrine seems to me to be exceedingly important, first because of its *origin*. It is very ancient so far as practice is concerned. Away back in the days of Moses he blessed and ordained Joshua by the laying on of hands (Numbers 27: 18-20), and he did this under direct commandment of God the Father. For some reason God chose to carry this ceremony on down and made it a part of the doctrine of Jesus Christ and a part of the practice of his church.

It is important in the next place because of its *significance*. We talked to you last night a little about symbolism. Humanity has always expressed itself in symbols so that man might see something objectively that would help to interpret the conception in the human mind. The human being is the only earthly creature that can form a conception of an abstract idea; and even man himself sometimes finds it difficult to do so. Objective presentations help. That is why pictures help so very much in the understanding of any kind of lecture or treatise, or even story. I mentioned some of these symbols, such as the flags of nations, the seal of state, the key of the city. Even to-day we give a distinguished visitor the key to the city—sometimes handing him an actual key, though there is no longer any wall around the city and no gate for him to unlock that he may come in and go out; but there was a time when it was an evidence of very great trust

to give any man the key to the city. So to-day we symbolize our confidence in our honored guests. The wedding ring is a symbol that the wife may look at and remember the covenant she has made, and picture her husband though he be far away. Do you not suppose that our missionaries' wives, as they sit in the evening and look at the wedding ring on the finger, picture most vividly the companion perhaps on the other side of the world in mission fields?

We have ceremonial symbols also. In days gone by when men dressed themselves in armor and wore helmets on their heads, when they came into the presence of ladies or into church or among friends, they uncovered their heads as a token that there was no danger of blows in that society. So to-day we take off our hats under similar conditions, a sort of ceremonial symbol. Prostration in prayer is symbolical of humility.

God speaks to man in language that he can easily understand. The human hand is a natural symbol of power. By it man wields the sword, guides the pen, steadies the plow, drives the engine. It is absolutely the only thing in common use by which he applies the will and power of his spirit to material things, and everything on earth that is shaped by man to conform to the conception in his mind is shaped by his hand, so that it naturally becomes a symbol of power. And even it is a symbol of God's power, because we read in language which to be sure is figurative:

"God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power."—Habakkuk 3: 3, 4.

And so for good reasons God chose to make the laying on of hands the symbol of power and authority in his church, in many of the ceremonies and ordinances that are connected with the gospel of Jesus Christ.

This doctrine is very important because of its association; it has always been intimately associated with the act of blessing, also with the act of healing and with the act of ordination. So we may say that because of its *origin*, its *significance*, and its *association* it is exceedingly important among the doctrines of the gospel of Jesus Christ.

In Blessing Children

Now we consider in their order some of the ways in which this ceremony was used in olden times. First in the blessing of children. We may say in passing that according to the belief of this church the custom of baptizing little children is both unscriptural and unreasonable. I refer now to little children who are not old enough to understand or believe. Baptism is intended for those who believe: "He that believeth and is baptized shall be saved."—Mark 16: 16. Baptism is also for the remission of sins: "Why tarriest thou? arise and be baptized and wash away thy sins."—Acts 22: 16. Little children have not sinned, neither can they believe or understand the gospel of Jesus Christ; but Jesus himself says, "Of such is the kingdom of God."—Luke 18: 16.

You might as well attempt to gild the rose, or paint the lily, or powder the snowflake, or burnish a sunbeam as to think of baptizing a little child to make him more pure.

Some one may say, "Jesus Christ was baptized and he had never committed any sin"; but baptism is also for those who *believe*, and Jesus Christ believed and always did believe. Even at twelve years of age he was found expounding the law that he believed. He kept the law that he believed, and was baptized as an example to all his followers, upon whom he made it obligatory to follow in his footsteps.

But when it came to little children, the record says, "He took them up in his arms, put his hands upon them, and blessed them."—Mark 10: 18. About the same statement is found in Matthew 19: 15 where it says he "laid his hands on them, and departed thence."

So it is a scriptural custom in this church that little children are received at the altar, and in harmony with the pattern Christ gave, the elders place their hands on them and bless them. It is certainly a comfort and an incentive to the parents, and a blessing to the children.

In Ordination

Next we may consider the question of the laying on of hands in the case of ordination. We have already mentioned the ordination of Joshua, and the ceremony certainly became

a very universal custom in the New Testament church. For instance in the ordination of Barnabas (Acts 13: 2, 3):

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

Also in Acts 6 there is a record of the ordination of Stephen and Philip and five others: "Whom they set before the apostles: and when they had prayed, they laid their hands on them."—Verse 6.

This will suffice to show the ancient custom, and it is enough to say that in most of the churches to-day ordination takes place with the laying on of hands. We wonder why they do not observe the ceremony in other ways that are indicated in the word of God. For instance—

In the Healing of the Sick

We said last night that we believed in religion in the present tense. We are told by a great many people that God no longer heals the sick, that the day of miracles is past, and we cannot expect these things any longer; but as a church we have never drawn a line anywhere in the calendar of time and dared to say that on the other side of that line God revealed himself and blessed the people, but on this side he does nothing of the kind.

We are told, it is true, that people are becoming so much better and Christianity has progressed to the point where it does not need the things they had of old. That argues an entire reversal in God's administration, and he says, "I am the Lord, I change not."—Malachi 3: 6. Anciently the nearer the people got to their heavenly Father the more communion there was, the more revelation, the more blessing, the more power, the more demonstration, while now we are told that the nearer we get to him the farther away he is, and the less we hear of him, the more silent he is, and the less he gives.

I am reminded of the old story of a traveler who came to an inn and put up for the night. He got his lodging but he fell ill and could not eat his supper or his breakfast. When the morning came the landlord wanted to charge for both supper and breakfast as well as the lodging. The traveler

was willing to pay for his lodging but not for the meals he had not eaten, and so they fell into a violent quarrel; but finally they agreed to leave the matter to the first comer to decide. So they told the first man who came all about it, and he said to the traveler, "Give me two pieces of silver." The traveler did so, and the man then took them and shook them by the ear of the innkeeper and said, "Do you hear that?" The innkeeper said, "Yes, I hear it. What of it?" And the man then said, "Well, all the traveler got was the smell of your meat, and all you get is the jingle of his money."

Now if it indeed be true that all we get is the smell of the meat that Peter ate and the shadow of Paul's loaf, then all God can reasonably ask of us is the jingle of our money in the way of service; but the trouble is that is about all the world is giving him so men do not get the blessings they used to have.

I read in John Wesley's journal that on one occasion when he was traveling a circuit in the woods alone his horse became very ill, and he says he dismounted and prayed over the horse; the horse was immediately healed, and he got up and continued on his journey. And yet men tell us to-day that God won't do for us what he did for John Wesley's horse!

I want to give you just a little chapter from my own experience. When I was a boy there was a misfortune came upon me that never can be atoned for in this life; namely, I did not have the experience of a father's companionship and guiding hand after I was five years old; but my mother's brother, whose name was Hartshorn, sojourned with us for some years, and in some ways he took the place of a father to me. I loved him very dearly and do yet. About that time there came into the neighborhood a young woman to teach the country school (my uncle was then a young man) and I was one of the four or five scholars who made up the student body of that school. She had not been there long before I noticed a most astonishing change come over my uncle. It was a phenomenon that I had never before observed. I did not know what to make of it. It seemed as though some one had turned a switch and lighted up an electric light inside of him. He just radiated light. You boys who have had the switch turned on know how it is. You know what this illumination means.

Finally, I discovered the secret. My uncle was in love; and very soon he and the young school-teacher were married and established a very happy home. Presently children came to make the home even happier. A few years passed by, when like a bolt from a clear sky something came that turned off the light from my uncle's soul. A malignant cancer developed on the breast of his wife. There was no church in that section of the country in those days. Twice she had that cancer taken out with caustics and suffered all the torments of hell. The third time it came back, and then they went to a little town called Cherokee where there was a little branch of the Saints presided over by Elder Crippen, if I remember correctly. The Saints there got together and fasted and prayed and she was administered to, and that night that putrid cancer came away. The sore healed up and she lived to be an old woman. God stooped down and turned the light on again in that home.

Thank God, our gospel came not to us in word only but in power and in the Holy Ghost and with much assurance.

During the revival meetings at Independence one evening I was called to go and administer to a young mother who was staying at the home of Brother Lee, only a few doors from our home. She had a little baby five weeks old and for five weeks she had lain in bed threatened with appendicitis and the doctors said she would have to undergo an operation. Brother Richard Lambert and I went from the church, from that great splendid assembly of young people; and with that spiritual power flooding our souls, we went into that home, and as we entered the door I knew positively that woman would be healed. That was on Thursday night, and Sunday morning she came to the church and came up the steps of the altar with her baby for us to bless. Our gospel came not unto us in word only.

When I myself was stricken down with severe illness some years ago and was packed away to California, I did not expect to live, and to tell the truth did not care to live. But just before I left, my mother came and put into my hand a communication she had received, which said, in substance, "The Spirit says to mine handmaiden, Clara C. Smith, her son shall recover and she shall see him return and hear him

preach the gospel and prophesy and see him baptize those who are dear to her." I am here to-night in answer to the prediction that came to her, and through the grace of God.

We branch off in this way because the laying on of hands is associated with these wonderful things and we cannot consider it aside from them. So I wish to talk this evening a few minutes on this question of divine healing which is connected with the theme under consideration. Some one may say, "Well, why is it then if the sick are healed, here is so-and-so and there is so-and-so who are not healed? How do you account for it?" God knows why. I do not. Paul wrote (as recorded in 2 Timothy 4:20) that one of his fellow servants he had left sick at Miletum. Why did he not heal him instead of leaving him? I do not know. The fact that some are not healed does not controvert the fact that many are healed, and we read on one occasion that Jesus Christ himself could do no great works in a certain place because the people had no faith. Our faith does not always rise to the level where we can receive these blessings.

We do not believe in a fanatical attitude on this question, one that will make people disregard the law of the land; wherever the law says to call in a physician, or to observe quarantine, the law should be observed. Also the sentiment of a community ought to be respected; moreover we believe in sanitation and in intelligent nursing and proper medication, and for that reason we have a sanitarium at Independence to which people may come and be prayed for and administered to and if they desire be nursed or have medical treatment.

You must also bear in mind that this is one of the signs of the gospel. There are several cults which have arisen whose sole propaganda consists of divine healing, and there doesn't seem to be anything else they preach or believe; but Jesus Christ said:

"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe."—Mark 16:15-17.

Believe what? The gospel. The gospel is the chief thing. A sign is secondary or subsidiary even though it may be ex

ceedingly important. So do not be deceived simply because somebody preaches divine healing, but find out whether or not they are preaching the gospel of Jesus Christ. That is the fundamental thing to tie to.

Then another consideration, Jesus says these signs shall follow them that believe. Some say, "Well, let us see something of the kind and then we will believe." I never knew a convert made yet by a miracle or an act of healing. How many of the lepers whom Jesus healed were converted? Only one of ten even came back to say thank you. There are people right here in Lamoni who have observed the most marvelous cases of healing right in their own homes, who yet remain outside the fold of God. The thing that converts people is the preaching of the gospel, and when its logic and appeal of love have found way into heart and brain, then these signs follow the believer as a comfort, a strength, and an aid.

The laying on of hands is very intimately associated with divine healing. Jesus Christ himself set the custom:

"Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them."—Luke 4: 40.

Mark 8: 23, 25; Luke 13: 13; Matthew 8: 3 all record instances in which Jesus Christ practiced the laying on of hands for the healing of the sick, and he said, "The works I do shall ye do also." Also Jesus said, "They shall lay hands on the sick, and they shall recover."—Mark 16: 18.

So we find the familiar statement,

"Is any sick among you? Let him call for the elders of the church; and let them pray over him (anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."—James 5: 14, 15.

Here we have the course that is to be pursued in order to receive the blessing of divine healing.

One more instance I will note, and that is the instance of the healing of the Apostle Paul. I told you last night the story of Paul who was on his journey to Damascus to persecute the saints, and on the way the Lord Jesus appeared to

him and he was stricken down and taken blind into Damascus. One Ananias came to him, being sent of the Lord, and said, "The Lord even Jesus who appeared to you in the way sent me." The Lord sent Ananias, and the record says that Ananias came and "*putting his hands on him* said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." (Acts 9:17.) And immediately the scales fell from Paul's eyes. He was healed and was baptized and received the gift of the Holy Ghost.

For Confirmation and Bestowal of Holy Ghost

This ordinance is practiced for the confirmation of members and for the bestowal of the Holy Spirit. Paul said that there is one Lord, one faith, and one baptism; but it is a dual baptism, the baptism of the water and the Spirit, as Jesus said, "Except a man be born of the water and of the Spirit he cannot enter the kingdom of God."—John 3:5. For some reason God, even as he chose to associate human instrumentality with the baptism of the water, chose to associate it also with the baptism of the Holy Spirit, and certainly we will admit that all need the Holy Spirit as a guide, because Jesus Christ said it should come to guide us into all truth. (John 16:13.)

You young people are seeking after truth. That is why some of you are going to college; that is why you are here. Jesus said he would send the Holy Spirit to guide his followers into all truth. Let us see how in days gone by this ordinance of confirmation was attended to and the Holy Spirit bestowed on those who received it. We read:

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost; (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) [They had been baptized, but for some reason the Holy Spirit had not come upon them.] Then laid they their hands on them, and they received the Holy Ghost."—Acts 8:14-17.

One more instance:

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephe-

sus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. . . . [Some one had been going through there preaching and baptizing who had no right to do it, and so evidently did not understand the gospel, though claiming to baptize with John's baptism. They had not heard there was such a thing as the Holy Ghost.] Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this; they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve."—Acts 19: 1-7.

I know it is argued by some that this work was limited to the twelve apostles; that the twelve did lay hands on the people, did baptize with the Holy Spirit, and heal, but no one else had the right; but I call your attention to the fact that Ananias was not an apostle and yet he came to Paul and said, "Jesus sent me that you might receive your sight and be filled with the Holy Ghost."

Why should anyone scoff at this gospel principle? It has been associated with the most holy experiences of humanity. It has a deep religious significance. It is a part of the ritual that God himself established; and as one of old said, "Who are we that we should withstand God." He chose to make it a part of his doctrine. That ought to be sufficient for us.

Other Revivals Needed

Now just a word in conclusion about the effect of this revival. You are listening patiently, and evidently with a great degree of interest, to the expounding of the doctrines of Jesus Christ, and we are emphasizing those doctrines because of their very deep significance and importance. But consideration of them will be absolutely useless to you unless you avail yourselves of the blessings that follow in their wake. These doctrines are not by any means an end; they are simply a means to an end.

God set up a ladder and you can climb the rounds, faith, repentance, baptism, the laying on of hands, and by and by

the resurrection of the dead, and eternal judgment, and you will find yourself in the presence of God.

I have heard people say—they said it in Independence—"Oh, yes, this is a wonderful revival, but it will soon be over and the effects will wear off and it will have to be done all over again." Well, what of it? When you eat a splendid Thanksgiving dinner you don't expect it to last all the year, do you? The chances are that by evening your mother will find you prying about in the cupboard for something to eat, and the next day you are ready for three good meals. You come here to be filled with spiritual food, but you will not get that here which will satisfy you forever. You will need to come to the table of God often in many revivals. We ought to have revivals of this sort at least once a year. This is but a beginning; this is but a promise, a little thing, a very little thing compared to what you will see before you die—small to what you will see before you are ten years older. I think I am safe in making that prediction. I tell you this army of young people is going to count for something—but this is not really the army. These are the recruiting officers—we are training a group of recruiting officers here, and we expect you to go out and gather the army.

Up Against a Real Struggle

You will get hungry again, and of course you will have to come to preaching meeting and prayer meeting from time to time, because the effect of this meeting will wear off. Or, to change the figure, you young fellows who play football do not expect that at the first kick you get at the ball you will send it clear down the field and between the goal posts and on over the horizon. When you make a terrific struggle to make a ten yard gain and then probably lose it or part of it, the captain doesn't say, It is no good, boys; we will have to do it all over again. Certainly not; you are up against the real thing; you have to struggle hard, and if you lose a few yards you work the harder to make it up, and go and go and keep going until you make your touchdown.

I will tell you that in *this* work you are up against the real thing. You may think this religious talk is poetical and fanciful and romantic, nothing in it, but I tell you when you

start out to live the religion of Jesus Christ you are up against the real thing.

This gospel demands that *you* be clean men and women, and it is not easy to be clean in this dirty world, which is getting dirtier every day. This gospel demands that you shall be honest men and women, and it is not easy to be honest in this dishonest old world. This gospel demands that you shall be industrious, and there will be many times when it will be much easier to play than to work. This gospel demands that you shall be studious, and it is much easier to flunk than it is to make your grades. It is easier to get by with your lessons than to get them. This gospel demands that you be true men and women, and when you undertake that job you are up against the real thing; but as the Bible says, If God be for us who can be against us?

When I point out the terrific obstacles you will encounter when you try to live the gospel of Jesus Christ in this sin-cursed earth, when your young blood runs riot with temptation, with passion and desire and appetite, I do not wish to discourage you—I point you to one who is greater than you or I, Jesus Christ, who overcame all of these things and put them behind him, and his desire is to make you like as he was.

May he pour out his Spirit upon you and endow you with his power is my prayer.

The Resurrection and the Eternal Judgment

Sermon by Elbert A. Smith in Zion Builder Series, at Lamoni, Iowa. Reported by R. A. Wight and Estella Wight.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever."—Revelation 20: 4-10.

Thus far we have considered four of the six fundamental principles that Paul names in the 6th chapter of Hebrews. These four are principles that we have to do with in life: Faith, repentance, baptism, and laying on of hands. The remaining two of the six have to do with the life beyond: The resurrection and the eternal judgment. The two last named are intimately associated. While they should have had two sermons, we shall endeavor to treat them in one.

We are told, "The Lord is a God of knowledge, and by him actions are weighed."—1 Samuel 2: 3.

I presume that the theme of eternal judgment is not popular in polite society. It would not be a favorite topic at a card party or a dance or almost any other festive occasion; but God is not always in good taste as judged by our standards.

Weighing a King

You remember the old story of King Belshazzar who made a great feast in his hall and gathered around him a thousand of his nobles with their wives and painted concubines and drank wine out of the sacred vessels that his father had stolen from the temple in Jerusalem. Right in the midst of that feast God dragged into the festal chamber some balances, and he threw the king into one balance and put a king-sized weight in the other side of the balances, and the weight went down like a plummet and the king went up like a rocket. I imagine that is about the way the average king would "weigh up."

Of course, this was altogether invisible thus far, but at that juncture there did appear something that was visible—a hand inscribing a writing under a candle on the wall where all could see it. "*Mene, Mene, Tekel, Upharsin,*" which being interpreted, among other things said, "Thou art weighed in the balances, and art found wanting. Thy kingdom is divided, and given to the Medes and Persians."—Daniel 5: 27, 28.

That was the end of King Belshazzar. When God gets tired of the folly of a king, it is very easy to remove him from the palace and set him to sawing wood in Holland or to brooding with the sea gulls on Saint Helena.

If a king could not escape being weighed in the balances, do you think that ordinary people like you and I can hope to escape? God is a lord of knowledge, and by him human actions are weighed. Every man, sooner or later, will be weighed in the balances, and fortunate will be the man concerning whom it is written, "Thou art not found wanting."

Judged Now

It is true in a sense that we are judged every day and every moment. If you put your hand into the fire, you are judged and sentenced and punished immediately; but fortunately if you take your hand out and repent and put healing lotions upon it, nature immediately begins to forgive you and starts the process of healing. If you do a mean, contemptible deed, the sin is just as visible in your face as is the scar upon your burned hand. As Emerson says, "The gods we

worship write their names upon our foreheads." The results are visible in the soul.

So we may say that to a certain extent, at least, we are judged and punished or rewarded as we journey through life. Some people think that is all there is to judgment. But if so, there would be some sad injustices done; and those who think that deceive themselves by believing that if they hire a physician or a lawyer or bribe a judge and escape punishment here upon this earth, the whole matter is ended.

A Day Set for Judgment

But of course our theme to-night has to do particularly with the final great judgment, and that there is to be such an occasion is clearly set forth: "He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained."—Acts 17: 31.

I heard a little story at one time about a man who was drowning, and another man risked his life to save him. Some years later the man who was saved was being tried for murder, and when he appeared in court and glanced up to the bench, he saw that the judge was the man who had saved his life. The prisoner cried, "Do you not remember me? You risked your life to save my life, and you certainly cannot take it from me now." But the judge on the bench replied, "Then I was your savior; now I am your judge, and I can only judge you by the law and the evidence."

Jesus Christ came and gave his life to save us, but in the great day that God has appointed, when he judges us, he tells us that we shall be judged out of the things written in the books, and he himself said, "My word shall judge you at that day." So we ought at least to familiarize ourselves with the word of God, that we may be prepared for that great judgment.

The statement then is clear and plain that God has appointed a day in which he will judge the whole world, and this is borne out by the 20th chapter of Revelation, as we have just read, where John says he saw a throne with God upon it, and he saw the dead, small and great, from the ends of the earth, from the bottom of the sea, all of them come and stand before that throne; and the books were opened and

the book of life was opened, and the dead were judged out of the things written in the books; and every man was rewarded according to his works. We have it very clearly established then from the word of God that there is to be this great judgment day that awaits all mankind.

Events Preceding the Judgment

It might be interesting to us to consider some of the events that lead up to that great judgment day. They are monumental events, and the first one that we notice is the second coming of Jesus Christ.

You remember what the Lord said when he was bidding his disciples good-by and telling them that he was going away to leave them, going to prepare a place for them? He said, "I will come again."—John 14: 3. Some people have considered that his coming would be simply a spiritual affair—that whenever he came into the heart of a repentant sinner, that was the second coming of Jesus Christ; but the Scriptures indicate in many places very clearly that his coming is to be a personal one, quite as much so as when he was here before.

For instance we read:

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1: 9-12.

There can be no question that his departure was personal. The angels took pains to testify that he should come again in precisely the same manner. We are told elsewhere that every eye shall see him, for he shall be revealed in the clouds of glory with the holy angels to take judgment on the earth and to reward every man according to his works.

Quite immediately associated with the second coming of Christ is the resurrection of the dead. I wish to read some passages, so that there will be no error made in quoting them, because we might lose some of the force. You will notice the beautiful sentiment of the prayer that was offered this eve-

ning, of thanksgiving that we are permitted to look beyond the cold marble that marks the resting place of our dead.

We are told:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."—1 Thessalonians 4:13-17.

We have then the definite statement that Jesus is coming and that the dead in Christ will rise at his coming. And the statement is made in the 20th chapter of Revelation, already read in your hearing, that those who rise and have part and are blessed in the first resurrection which is called "the resurrection of the just" will live and reign with Christ for a thousand years. Then the story goes on immediately, that the rest of the dead will not live again until the thousand years are ended.

So we have two resurrections, just as it is stated in Acts 24:15, that there shall be a resurrection of the dead, both of the just and unjust; and in Daniel 12:2, where it is said that some shall rise to everlasting life and some to everlasting shame and condemnation.

There are then the following great events leading up to and preceding the final judgment: The second coming of Christ; the first resurrection, the millennial reign; the resurrection of the wicked; and then comes the time that John saw, when all shall stand before the throne of God and be judged out of the things that are written in the books.

Characteristics of the Judgment

I wish you to consider to-night some of the characteristics of the great judgment. John tells us that he saw the dead, both great and small, from the king to the peasant, rich and poor, stand before the throne of God. In that day there will not be a man so powerful that he can resist the summons that goes out from that tribunal: "Come ye into court!" And

there will not be a man so insignificant that he will be overlooked. All will be searched out and brought into that court that all may be judged according to the works done in the flesh. I don't mean to say necessarily that all this will occur in a single day or at a single sitting; but there is to be a judgment. All men must pass under it. God is to be their judge.

There is one thing that is greatly encouraging to us; that judgment is to be absolutely just. Here in the civil courts in this land we undertake to administer absolute justice. But some of the courts are corrupt, and those that are not corrupt can never do any more than approximate justice, because our laws are imperfect, the evidence may not be true, and the judge may not have absolute wisdom in his mind; so all we can ever hope to do in this life is to approximate justice. Certainly if the record of injustice done in the name of justice in the courts of the land is ever written, we will be astonished.

Here is a little leaf from a single court record: A man was murdered in the Carnegie Steel Works, there being one witness to the murder. All of the employees of the plant were lined up and this witness passed down the line to identify the murderer. As he walked he stumbled, and one of the men by the name of Andrew Tosh laughed. It made the witness angry and he pointed at Andrew Tosh and said, "There is the murderer!" And for sixteen years that man served at hard labor in the State penitentiary, and when the false witness finally confessed, all the State could do was to pardon Andrew Tosh for a crime he had never committed, and all that Carnegie could do was to pension him in his old age. No power on earth could restore the lost years or wipe out the shame and degradation and the despair that he had suffered because of an error in an attempt to administer human justice. Thank God, when we stand in that great judgment day there will be no mistakes made.

The Basis of Judgment

We might consider next the basis of judgment, because that is exceedingly important, and I think that our people have a little different idea from almost any other people on

this question of the eternal judgment. At least we have a different idea from any that I have ever found in the creeds or have ever heard preached from any other pulpit.

It is stated in the 20th chapter of Revelation, as we have already read, that we shall be judged and rewarded every man according to his works; but I do not think that is absolutely the only basis of judgment. I believe that God does not necessarily have to read our record and pass upon our works. We read:

"I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works."—Revelation 2: 23.

God looks into the heart. We ourselves can put a man under the X-ray and look right through him and see his heart beat. I have done it. But we cannot tell whether his heart is black or white. We can look through a man's skull to his brain, but we cannot tell what he is thinking about.

But God looks through the individual, and no matter whether we wear the robe of the righteous or the cloak of hypocrisy, fat or lean, tall or short, rich or poor, he can look in the heart and see what a man is, and know what he has stored up in the way of character.

I tell you the only safety deposit bank on earth in which you can deposit your riches to be sure that they will be available on the other shore, is your own immortal soul.

I wrote a little story once about a collector. Perhaps I had better tell you a little of it. It ran like this: Once upon a time there lived a man who had a passion for collecting paintings, and having excellent taste and a long purse, he accumulated a great gallery of splendid paintings; but he was a thin man and one cold day the fog got too close to his ribs and he took cold and died of pneumonia. He could not take his paintings with him. They were sold at auction and scattered abroad.

At the same time there was a man who was a connoisseur of wines; and having a deep cellar and wide resources, he accumulated a great stock of rare wines and availed himself freely of their privileges. But being a very fleshy man and very red in the face, one day his too abundant blood broke through upon the too small area reserved for brains, and he

died of apoplexy. He could not take his wines with him. His sons drank them up, cursed him, and went out to hunt for work.

At the same time there lived a woman who had a passion for collecting rare gems. Having great wealth, she accumulated diamonds, rubies, pearls, emeralds, sapphires, moonstones, and gems of every name and hue; but while she was gathering the gems the years were departing. There were no children. Her husband left her. The cat died. Finally the poor old lady passed off into eternity and her gems were sold and scattered in ten kingdoms, but not one of them in the kingdom of heaven.

At the same time there lived a man of limited resources, who, one day looking into the mirror when he was exceedingly angry, was disturbed by what he saw, and he sat himself to acquire the virtue of patience and an even temper. When he had attained that, it pleased him so much that he went on all the rest of his life collecting virtues: wisdom, temperance, honesty, purity, charity, and humility. Finally, when he died the community awoke to the fact that a really great man had lived among the people; but no one quarreled over the estate, because he took it with him.

Peter says:

"Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."—2 Peter 1: 5-8.

And he says if you will do those things, you shall be neither barren nor unfruitful, and there shall be administered unto you an abundant entrance into the everlasting kingdom of our God.

The only way to be sure that you are going to be taken care of on the other side is to become a collector of virtues; and I like the idea, as Brother Joseph used to say, of the "abundant entrance" into the kingdom of God. He said he did not want the door opened grudgingly to let him slip in sideways; he wanted the guardian to throw it wide open and say, "Enter thou into the joy of thy Lord."

Theological Blunders

When we come to consider this question of the eternal judgment, we are reminded of some of the theological blunders that have been made in the name of God and in the name of justice, and one of these blunders was the old doctrine of predestination. The old creeds used to say:

“By the decree of God for the manifestation of his glory; some men and angels are predestined unto everlasting life, and others foreordained to everlasting death. These angels and men thus predestined, and foreordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished.”

That was in the creeds in the year 1820 when Joseph Smith said that the Lord told him that the creeds were an abomination in his sight.

Not many years ago a well-known minister in the East wrote to me and said, “You people say that at the time when Joseph Smith was supposed to have received his revelation the creeds were wrong. I challenge you to name *one* creed in force at that time that was wrong in *one* fundamental point.” And I turned to the creed of his own denomination and found in it this very statement of predestination, and it was there for forty years after Joseph Smith had his vision. I printed it in the *Herald* and I never heard anything more from the reverend gentleman.

I do not wonder that the Lord said that the creeds were an abomination in his sight. That old relic of Calvinism was twin brother to the old Mohammedan idea, as Clarke tells us in the Ten Great Religions.

“Accordingly, when God—so runs the tradition—I had better say blasphemy—resolved to create the human race, he took into his hands a mass of earth, the same whence all mankind were to be formed, . . . having then divided the clod into two equal portions, he threw the one half into hell, saying, ‘These to eternal fire, and I care not’; and projected the other half into heaven, adding, ‘and these to paradise, and I care not.’”

There is another theological blunder, and that is in thinking that men are to be judged by their profession only. I

am afraid that a great many people proceed on that theory, feeling that if the profession is made and the name is inscribed on the church books all will be well in the day of judgment.

I am going to tell you another little story from real life. It received nation-wide publicity some years ago: the case of Henry Clay Bates, of Virginia, the scion of an old aristocratic Virginian family. This young man had a beautiful wife and a little boy; but he became enamored of a dissolute girl in the neighborhood. And one day he took the wife riding in his automobile, and getting out of the machine in a secluded spot he secured a shotgun which he had hidden and shot her to death. He was tried in the courts and sentenced to be hanged. He appealed the case to every court in the State and even appealed to the governor to secure a pardon, and was denied; and at the last moment, having exhausted every resource and when they were about to set the death watch at the cell, he called for a minister of an orthodox church, confessed Christ, was given assurance of forgiveness, and said, "I die happy."

Modern orthodox theology sends him straight to heaven, where he has a perfect right to climb up next to the great white throne and sit down between John the Beloved and Stephen the Just; but his poor unfortunate wife did not have a moment to make her confession; she did not belong to any church and never had accepted Christ, though she was a good woman; so modern theology would send her straight to the bottomless pit in company with Jezebel and Judas Iscariot.

Why should any minister representing any church go to that cell and tell that man that by simply confessing Christ he would enter immediately into the realms of the blessed? And why is that thought apparently so generally accepted? That man is to be judged by another standard. He is to be judged by his works, and his works may send him a long way from heaven for a long period of time.

Another mistake of modern theology is in dividing humanity simply into two classes. We are told there is to be one heaven and one hell. If you don't get into one you get into the other. There are just the two places. One place of su-

preme glory and everlasting joy and bliss; and one place of endless torment, to which no preacher ever goes to bear the message of salvation and life, because there is supposed to be no chance for repentance after this life.

I want to ask you how *you* would attempt to judge humanity on that basis. Supposing for instance that we had a line of men reaching across this room from wall to wall, standing here for judgment. Against yonder wall stands the meanest man who ever lived. I don't know who he would be. I have met some mean men. And there against the other wall stands the best man that ever lived. This line of men is graded all the way down from the best man to the meanest. Now tell me where you will put your hand down in that line and say, All on that side go to heaven and enter into endless bliss, and all on the other side go to hell and suffer endless torment. It seems to me that it would be exceedingly unfortunate for this man who was so unlucky as to miss heaven by the thickness of my hand; and it would be very fortunate for the other man who got to heaven by the same narrow chance. Why, if God were to pass judgment like that, I believe there would be men there with courage to rise up and say, "You may be a God of power, but you are not a God of justice; for we did better than that on earth; in our high schools and colleges we tried to distribute rewards according to merit, and in our police courts we tried to punish according to crime."

Fortunately our God is not that kind of a god. There are many degrees of glory and many degrees of punishment. For instance, as we are told:

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead."—1 Corinthians 15: 41, 42.

Look into the heavens some night and observe the stars from the most brilliant star in the heavens to the dimmest one that you can see on the far horizon and you will realize something of the great variety of rewards that God has to give to those who come within the range of men who are saved.

Why, Jesus said:

"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you."
—John 14: 2.

And I like to think that those many mansions will be so arranged that each one will precisely fit the individuality of the one who is to inhabit it, using that figure of speech.

If there is anything that makes us homesick and melancholy it is to ride through the suburbs of some city like Chicago and see endless miles of tenement houses inhabited by working men and each one precisely like its neighbor. I don't see how a man knows when he gets home at night.

I like to believe, and it is scriptural doctrine, that God has a great variety of mansions and glories, and every man will receive absolute justice and he will get exactly what he has worked for and what he is fit for. On the other hand, God has a variety of punishments. It must be so, because the Lord himself in speaking of a certain city, to his disciples, said, "It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city."—Matthew 10: 15. In the day of judgment, then, it will be more tolerable for some than it will be for others.

In fact, if we are to understand this matter at all, we must learn to draw a sort of line between salvation and reward. Jesus Christ came and brought us salvation. It is not and never was and never will be within the province of any man to save himself. Christ came and made salvation possible for us. In that sense, Jesus did it all; but when it comes to the question of rewards, every man will get according to his works. It is up to each individual, as we say, to determine what his reward shall be.

I think Paul makes that very plain:

"For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he

himself shall be saved; yet so as by fire."—1 Corinthians 3: 11-15.

If we are to approach the day of judgment with any degree of equanimity at all, the time to begin preparation is now. And let no man feel that in the course of living this life he can get through under false pretenses and receive that which he desires in the world to come.

The Other Unwise Builder

Edwin Markham has this modern parable:

"But there is flying through the world the story of another builder, a foolish eye-servant, a poor rogue. He and his little ones were wretched and roofless, whereupon a certain good Samaritan said, in his heart, 'I will surprise this man with the gift of a comfortable home.' So, without telling his purpose, he hired the builder at fair wages to build a house on a sunny hill, and then he went on business to a far city.

"The builder was left at work with no watchman but his own honor. 'Ha!' said he to his heart, 'I can cheat this man. I can skimp the material and scamp the work.' So he went on spinning out the time, putting in poor service, poor nails, poor timbers.

"When the Samaritan returned, the builder said: 'That is a fine house I built you on the hill.' 'Good,' was the reply; 'go, move your folks into it at once, for the house is yours. Here is the deed.'

"The man was thunderstruck. He saw that, instead of cheating his friend for a year, he had been industriously cheating himself. 'If I had only known it was my own house I was building,' he kept muttering to himself."

We are building the homes that we are to live in, and if any man shirks at any time during life, he will wake up presently to find out he was cheating himself.

The high school student or the college student who imagines that he is sliding through college and cheating his teachers and his father and mother, will find out when he goes out into life that he was cheating no one but himself; and so those who have attempted to live under the banner of Christ but have not lived in harmony with his religion, in the day of judgment will find they have built the house that they are destined to live in. Now may God help us and bless us and aid us in this work is my prayer.



The Restoration

*Sermon by Elbert A. Smith in Zion Builder
Series at Lamoni, Iowa, Reported by R. A.
Wight and Estella Wight. . . .*

I have two texts, the first being found in Isaiah 29:14:

"Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

The other text is taken from rather an unusual source. It is from the writings of Sir Oliver Lodge in his book called *Science and Immortality*:

"This is the lesson science has to teach theology—to look for the action of the deity, if at all, then always; not in the past alone, nor only in the future, but equally in the present; if its action is not visible now it never will be and never has been visible."

That is strikingly in harmony with the theory we have been preaching for nearly one hundred years: that we should not look back alone to the Isle of Patmos for revelation, or forward to the pearly gates, but should look for the revelation and manifestation of God *now*—as much as at any time in the history of the world.

The Apostasy

There is no question that Jesus Christ came here and organized a church. Well, some people question it, but Christ himself said, "I will build my church" (Matthew 16:18), and it is very clear that he did organize a church. It is equally clear that following the death of the Master and his apostles there presently ensued a great and complete apostasy. It had begun in the days of the apostles. It progressed until there was scarcely a vestige left of the gospel, and the church of Christ had been replaced by another. There is plenty of scriptural warrant for this statement. The prophets predicted it. I have not time to-night to read the predictions, but if anyone here should be taking notes he may refer to Isaiah 24:1-6; Amos 8:11, 12; Acts 20:28-31; Timothy 4:3, 4; Rev-

elation 12: 1-6, and many others might be referred to. The Apostle Paul says that for three years he ceased not day or night to warn the people of the great apostasy that was coming.

The fact that it did actually occur is attested by history, both ecclesiastical and secular. We have but to read the record of the Dark Ages to recognize that the light of literature and art went out and the world became unspeakably corrupt; and if such a thing were possible, the church was worse than the world. The church stooped to sell license to commit sin in the name of God, and the price was fixed according to the degree of depravity and turpitude of the crime. This sale of "indulgences" was what aroused the righteous indignation of Martin Luther.

That there was a great apostasy is admitted by all Protestant churches—otherwise there would be no need for Protestant churches. If there were no great and complete apostasy, so that authority to represent God was lost, we ought all of us to be Catholics. Every Protestant spire that points towards heaven is a testimony that there was an apostasy—otherwise on top of that spire there would be a cross of gold. All Protestants, then, are agreed that there was an apostasy. It was so complete that the church that started out as representing Christ was not to be found on earth.

Reformation or Restoration

We might then ask ourselves: What was the way of recovery out of that condition? We have our choice between two propositions; that is, we may decide which one appears the more logical to us. We cannot affect what actually occurred, but we can decide which is the more logical, reformation or restoration.

I think that I can put this up to you young people so you can see about how the choice lies; and I believe that the illustration I use will find warrant in scripture, as I will show you a moment later. Suppose that one of you young men prior to the late war had espoused a beautiful girl and had taken her to be your companion. You were then away overseas for a term of years. While you were gone, for some reason or other, conditions became so unendurable in the community that

your bride removed herself to a distant place of hiding, and in her absence a wanton, degraded creature came in and occupied your home.

When the time for your return drew near, which would you be for, reformation or restoration? You would be all for restoration. It would not satisfy you to have some clergyman go in and attempt to induce that creature to leave off the worst of her ways and then you come back and recognize her as your wife. You would say, "Give me back my beautiful bride that I have espoused."

John tells us in the 12th chapter of Revelation that he saw a beautiful woman, which all agree represented the church, clothed in the glory of the sun, representing the authority and power of God, having the moon under her feet, and on her head a crown of twelve stars; but he saw there was a monster that made war against the woman, and she fled away into the wilderness and was gone.

In the 17th chapter of Revelation he says that in her place he saw a degraded woman, clothed in scarlet and purple, with a cup in her hand, filled with iniquities, seated on a beast, and written on her forehead was "Mystery, Babylon the Great, The mother of harlots and abominations of the earth." This thing had come in and taken the place of the pure church that Jesus Christ had left on earth as his bride. Now, when the time begins to approach for him to come again, which will appeal to him, reformation or restoration?

The Reformation

Let us take up for a brief moment a consideration of the Reformation. There is no question that the reformers were very brave and some of them very noble men. They did a splendid work of preparation; but still it is true that there ensued and there still remains endless division and confusion upon that question, and Protestantism to-day seems to be doomed to failure. Every effort to consolidate and unite ends in failure.

It is true, too, that the reformers themselves seemed, many of them, to look forward to something infinitely greater than they had been able to accomplish; and they did not claim to

have revelation or to be sent of God to restore the ancient order.

We might briefly note some statements made by some of them. For instance, in a sermon that John Wesley preached on "The signs of the times," he says:

"The signs of the times we have reason to believe are at hand, if they are not already begun, are what many pious men have termed the latter-day glory. . . . And yet the wise men of the world, men of learning and renown, cannot understand what we mean by talking of an extraordinary work of God. They cannot discern the signs of these times. They see no signs at all of God arising to maintain his own cause, and set up his kingdom over all the earth."

Roger Williams, identified with the pioneers of the Baptist Church, said:

"I conceive that the apostasy of anti-Christ has so far corrupted all that there can be no recovery out of that apostasy till Christ shall send forth new apostles to plant churches anew."

Alexander Campbell says:

"Since the full development of the great apostasy foretold by the prophets and apostles, numerous attempts at reformation have been made. . . .

"Society, indeed, may be found among us far in advance of others in their progress toward the ancient order of things, but we know of none that have fully attained to that model. . . .

"The practical result of all creeds, reformations, and improvements and the expectations and longings of society warrant the conclusion that some new revelation or some new development of the revelation of God must be made before the hopes and expectations of all true Christians can be realized or Christianity can save and reform the nations of this world. We want the old gospel back, and sustained by the ancient order of things."—Christian System.

We say amen to these statements. We do want the old gospel back, sustained by the ancient order. We say that God has arisen to maintain his cause, and has sent apostles anew.

The Restoration

Let us consider next the Restoration. It too was foretold in prophecy. Many scriptural references might be given, but time will not permit us to read at length to-night. We may

cite you to the one already quoted from Isaiah 29, and you will do well to read it all, where the Lord says:

"Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

The context shows that this was to be done at about the time when the Holy Land was restored to its fertility, and about the time when a sealed book (the Book of Mormon) should come forth and be given to the world by an unlearned man (Joseph Smith). While in Revelation, John says:

"I saw another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come."—Revelation 14: 6, 7.

Why should it be necessary for any angel to bring the gospel back again to earth in the hour of God's judgments if it had always been here, and why did the Master say that this gospel should be preached in all the world "for a witness to all people," and then should "the end come," if it had always been preached? Would it be any sign of the end when it went abroad in the last days if it had been preached for centuries?

Let us tell you the story of the Restoration: First we will have to understand to a degree the condition of confusion and disagreement that existed in the religious world in the beginning of the nineteenth century. When I think about it I am reminded of the old story of the Japanese mirror.

According to the story there was a young Japanese peasant who went to the city for the first time in his life, and passing a shop he looked in the window and there he saw a mirror, the first one he had ever looked into. Looking into it, what do you think he saw? He saw, or at least he thought he saw, the spirit of his father. He saw a man there looking exactly as his father looked as he remembered him.

Being very reverent toward his ancestors, he took all the money he had and purchased this mirror. Taking it home he climbed up into the attic and built a little altar and put the mirror on the altar. Every day he went up and made an

offering and worshiped and communed with the spirit of his father. Everything would have gone very well, only he was a married man, and his wife, like a few women, was curious. She wondered why her husband went into the attic every day.

So one day when he was out in the field she laboriously climbed the ladder and went into the attic and looked into the mirror. What did she see? Why, she saw a young, and as she thought a very handsome woman, and immediately she said, "The perfidious wretch! I know now why he comes up here each day! He comes here to meet with that woman!"

So down the ladder she went, and when the husband came home there was trouble. He swore he saw a man and she swore she saw a woman. So to settle the matter they sent for a very old witch who lived in the neighborhood, who climbed the ladder with many groans, finally looked into the mirror, and came down and said, "You are both fools. It is an old, old woman in the mirror, and there is no cause to be jealous." And then all three had a quarrel.

Now each one saw something; but no one of them had any toleration for what the others saw. If there had been some one there who understood the situation,—the man who made the mirror, for instance,—he could have put them in possession of the absolute truth; but, as it was, they went on with their quarrel.

So in these latter days men looked into the mirror of truth, and one man looking into it said: "I see absolutely nothing but predestination. A man is born to go to heaven or to hell and that is all there is to it. He can do nothing about it. I am a Calvinist."

And another man looked into it and he said, "I see absolutely nothing but free grace. All any man has to do is to believe in Jesus Christ and he will be saved."

And another man looked into it and he said, "I see cathedrals and monasteries and altars and candles and beads and monks and robes and incense and rites and pomp and ceremony. I am a high church man."

And another man looked into it and said, "Thou art mistaken. I see no cathedrals, no monks, no ceremonies, no

rites. I see nothing but a patient awaiting for the spirit. I am a Quaker."

And so they quarreled. So it was at the beginning of the nineteenth century, in the year 1820, when a great revival fostered by leading denominations was held in the State of New York in the vicinity of Palmyra. For a while all went lovely and many were interested, and among them was a young man, or a boy, fifteen years old, named Joseph Smith. (I suppose that many of the churches wish to God that they had never held that revival.)

Joseph Smith became most profoundly interested in religion and desired the salvation of his soul. But unfortunately, when the revival ended it broke up in confusion and strife, with a quarrel over the converts, and he was pulled here and pulled there, and told, "Here is the truth," or "There is the truth," until he was at his wit's end. But he happened to read in James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—James 1:5.

Not finding any time limit on that promise, he said, "I will go to the One who made the mirror and he will tell me the absolute truth." So he went out into the woods and knelt down and prayed. It was a beautiful day early in the spring, and he tells us that scarcely had he begun to pray when he was seized upon by the power of darkness; but he remembered the reason for his prayer and called upon God to help him. Immediately the darkness was rebuked and removed and a great light shone down from heaven and he saw two personages, and one of them said, pointing to the other, "This is my beloved Son; hear ye him."

That is the keynote of all our message. What does Jesus say on any given subject? "Hear ye him." And so in our "epitome of faith" we say that in all matter of controversy the word of God should be the end of dispute. If Jesus says, "Why tarriest thou, arise, and be baptized, and wash away thy sins," that settles the matter. If he says that he set in his church prophets, apostles, evangelists and teachers, etc., for us that is the end of the controversy.

Three years later this young man received a visit from an

angel who told him many things, among others that his name should be had for good and evil among all the nations of the earth; that the time was coming for the Jews to gather back to Jerusalem; about the coming forth of a sealed book; the establishment of the church, and many other things. In 1829 the priesthood was restored. April 6, 1830, by divine commandment the church was organized and began its work of preaching the gospel of Jesus Christ.

Religious Concepts of the Restoration

Before my time is gone, I wish to enter upon a consideration of some of the great religious concepts of this movement that we call the Restoration. I want to examine eight of the great religious concepts that Joseph Smith and his associates preached to the world. Every religious institution is judged by its religious ideals and concepts, and every religious leader must be judged by the religious concepts he preaches to the world.

Continued Revelation

The first of these I wish to notice is the idea of restored revelation. You can hardly imagine what a strange thought that was, because the religious world was absolutely a unit on one thing—if they did not agree on anything else, they agreed on this one thing, that revelation had ceased. They were still pointing to the closing chapters of Revelation, where it says no man shall add to the words of this book, when John, of course, had only the book of Revelation in mind, the Bible not being in existence when he said no man shall add to this book; also no *man* may add to the revelations of God, but God himself may add at any time if he sees fit.

So it was a strange thing when a boy came out of the woods where he had gone to take God at his word and said, "I have had a revelation." The very first man (a minister) he told it to said, "It is of the Devil. God doesn't speak any more!" If the religious world had said, We will judge that revelation and see whether it is from God or the Devil, that would have been a logical position; but when they said, "God speaks no more at all," it was an illogical and unscriptural position to take. It seems strange that one hundred years

later Sir Oliver Lodge, president of the British Association for the Advancement of Science, should have to stand up and say to these gentlemen:

"Gentlemen, this is the lesson that science has to teach to theology—to look for the action of the deity, if at all, then always; not in the past alone, nor only in the future, but equally in the present; if its action is not visible now it never will be and never has been visible."

The message of this young man was out of harmony neither with science nor religion. God says, "I am the Lord, I change not."—Malachi 3:6. He is in harmony with the great laws of nature that go on forever without deviation. This, then, was one of the first concepts presented to the world by this people—an unchangeable God speaking to his people and blessing them as of old.

The Second Advent of Jesus

The next concept that I wish to notice is the idea of the second coming of Jesus Christ. Latter Day Saints were told early, even before the organization of the church, that there must be a work of preparation for the coming of Christ. That is why they sometimes called themselves *Latter* Day Saints, and the church the Church of Jesus Christ of Latter Day Saints, because they believe that these are the latter days, immediately preceding the return of our Lord and Master. There were few, if any, then who believed that Christ would come again in person. It was all to be spiritual,* and the only coming of Christ that ever would occur would be when he came in spirit to any individual who wished to receive him.

But I want to read to you some things that show a most striking change that has occurred in sentiment since that great concept was presented to the world by Joseph Smith. During the late war there was published what was called a manifesto, appearing in the London *Christian World* and quoted in the *Chicago Herald* for December 6, 1917. It was put forth by some of the greatest of the British ministers, representing Baptists, Methodists, Congregationalists, and Presbyterians, such men as G. Campbell Morgan, A. C. Dixon, and others. I have not time to read all of it, but this

manifesto, which attracted world-wide attention at the time, says:

"First—That the present crisis points toward the close of the times of the Gentiles.

"Second—That the revelation of our Lord may be expected at any moment, when he will be manifested as evidently as to his disciples on the evening of his resurrection.

"Third—That the completed church will be translated, to be 'forever with the Lord.'

"Fourth—That Israel will be restored to its own land in unbelief, and be afterward converted by the appearance of Christ on its behalf.

"Fifth—That all human schemes of reconstruction must be subsidiary to the second coming of our Lord, because all nations will be subject to his rule.

"Sixth—That under the reign of Christ there will be a further great effusion of the Holy Spirit on all flesh.

"Seventh—That the truths embodied in this statement are of the utmost practical value in determining Christian character and action with reference to the pressing problems of the hour."

Here are three important events that they predict: The return of the Jews; the soon coming of Christ in person; and the millennial reign. But what seems strange to me is that an obscure and unlettered boy should have anticipated them by a generation. Well did Isaiah say that "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

When the cataclysm came and war was poured out upon all the earth, when the Jews began to knock at the gates of Jerusalem and the proclamation was about to go out from Great Britain, and America, and France that Jerusalem should be reserved for a national home of the Jews, their seers began to see. How about the boy who saw it in futurity?

The mail to-day brought me a most remarkable clipping from a Des Moines newspaper. There has been visiting in the United States, Bishop Nickolai, of Serbia, who is said to be described by the Archbishop of Canterbury as the greatest living church man in the world. Last Monday he lectured in Des Moines. Here is the report of his lecture taken from the Des Moines *Evening Tribune* for March 14:

"You have heard the history of the end of Babylon? of the old Greece? of Pompeii and ancient Rome? Well, you can read the signs of a dying empire on the bodies of the European state to-day. . . . It is curious, to-day, to note how much talk there is of the world's end in every European country. The press is full of it (shamefacedly, but irresistibly), as are the mouths of men. Religionists pray for Christ to come again. From the common people you will receive the direct, open assurance that Christ will come again, ere long. It is most curious. In one section, an interesting state of mind exists. Conviction that the Son of Man will soon reappear on earth is absolute. They say he is now 'in the clouds,' and speak of him as the 'aerial Christ.'"

A Scriptural Form of Doctrine

The late Doctor Talmage said, "I wish we could have a creed made up solely of scriptural texts." When Joseph Smith wanted to present his theology to the world, he went directly to the 6th chapter of Hebrews where Paul names the six fundamental principles of the gospel. Jesus Christ said that he sent Paul to be an especial vessel to bear his name to the Gentiles. So you will find in our epitome of faith, this statement: "All men may be saved by obedience to the laws and ordinances of the gospel. We believe that these laws and ordinances are: faith in God and in the Lord Jesus Christ; repentance; baptism by immersion for the remission of sins; laying on of hands for the gift of the Holy Ghost . . . resurrection of the body . . . eternal judgment." The six principles named by Paul.

It seems a little strange to me that of all the church builders no one thought to adopt this particular statement of faith which is easily defensible by the Scriptures and so absolutely adequate to all human needs, because it takes a man at the very moment when faith comes into the heart at his mother's knee or under the sound of the preacher's voice, on through the ashes of repentance and the waters of baptism and regeneration and the spiritual birth, to the resurrection and eternal judgment, and so into the presence of God himself.

The Scriptural Organization

The next great concept was that of a scriptural form of organization. We are told in 1 Corinthians 12: 28 that "God

hath set some in the church, first apostles, secondarily prophets, thirdly teachers."

If God set apostles and prophets in the church, who had the right to take them out? And we are told in Ephesians 4:11-13, that Christ "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith."

We haven't yet become perfect or reached unity, and the work of the ministry is not done.

Well, some one may say, "Why, sure, we have apostles and prophets in *our* church."

"Where are they?"

"Why, Paul and John and Isaiah and Jeremiah. We have them; they are right here in the Bible."

But as Danny Williams says, "They are *dead*." Why do you draw a line between apostles and pastors? God set both in the church. You are satisfied with dead apostles, but you want live pastors. You are not satisfied with a dead pastor. You don't have to take up a collection for Peter and John; yet you say that you want a live pastor. Well, we are just like you, only more so. We want live apostles. Somewhere this young man got the great religious concept of a church organized on the divine pattern with all the officers of the New Testament church—and behold, it was accomplished.

A Return of the Gifts and Blessings

The next great concept was that of the return of the gospel gifts and blessings such as you will find in Mark 16:16-18 and 1 Corinthians 12:7-11; the gift of wisdom, of faith, of prophecy, of speaking in tongues, of miracles, of healing of the sick, and so on; and I suppose that if I were to call upon witnesses here in this audience, seventy-five per cent of the audience would testify that they had either seen or experienced personally to their satisfaction and conviction some of these great spiritual blessings that the apostles enjoyed of old.

A Restored Priesthood

The next concept we notice was that of a restored priesthood. Absolutely without doubt Jesus had an ordained priesthood, and a man not ordained had no right to go out and represent him. This went on until the apostasy set in. But if I try to trace my priesthood back to-day and say I was ordained by so-and-so and trace it back and back and back, shall I be satisfied if it ends with the Church of Rome and the Vatican? Certainly not. Others may if they wish.

Jesus says, "Ye have not chosen me, but I have chosen you and ordained you."—John 15:16. We stand for a restored priesthood. A man cannot get a seat in the Senate by reading the Constitution of the United States, and he cannot get the right to administer in gospel ordinances by reading the Bible. He must be called and must be ordained. Priesthood was restored. We do not trace our authority back to Rome.

The Book of Mormon

Another religious concept was that of the Book of Mormon, strangely misunderstood. Ingersoll said on one occasion that the Christian God was ignorant of the existence of America until Columbus told him of it. I wonder if that was true. One half of the world he blessed, centuries on end, with revelation and with blessings and with his Bible and with his law. What was he doing for the other half?

Archeology shows us that civilization was extremely ancient in both North and South America. Was God one sided? Could he see only half the earth? Or was he partial? Did Ingersoll tell the truth? The Book of Mormon comes and gives us the history of the people who lived on the American Continent. It makes another witness, and it shows that God was not partial but that he was blessing the people here even as he did in the Old World.

Zionic Ideals

Last of all we come to what we might term, Our Zionic Ideals—the eighth and last of the ideals or religious concepts we have noted—the idea of a Zion. Jesus Christ said that prior to his coming there should be war and pestilence and famines poured out on all the earth; and he told his dis-

ciples, as you will find in Luke 21: 36, that they should pray that when that time came, they might "escape" from those things. Escape where? The answer is, In Zion, the city of refuge.

But there is something that is infinitely more interesting than the mere idea of safety. The social theories of Jesus Christ have never been worked out in any community. I mean any modern community. Individuals have shaped their lives after the divine pattern to a certain extent; but there is not a community anywhere under the shining sun, and has not been in modern history, where the social ideas of Jesus Christ have been fully worked out. Men have emphasized the fatherhood of God, but they certainly have not emphasized in practice the brotherhood of man.

Jesus Christ calls for brotherhood; and one of the ideals that this church had from the very beginning was to build a community where the brotherhood of man would prevail. I don't suppose the world would believe it; but that was the secret of all their efforts in gathering at Nauvoo, and Independence, and in Kirtland. The church was not a year old until the Lord told them to begin to gather and to try to work out a community in which there would be neither rich nor poor, but where all would be equal and all be true servants of God. A people was to be prepared. There was to be a place prepared for the coming of Christ.

The aim of that gathering is brotherhood. The principles involved are love and consecration and stewardship and justice and equality in temporal things as well as in spiritual things. The results will be blessing and joy and power.

I am glad that we had this very high ideal. Some people think that idealists are crazy; that they cannot be trusted. When you find a sane idealist, you have the sanest man on earth, because he does not stake his destiny on a passing moment, but he looks to the eternal future. Jesus Christ was an idealist. For his ideals he went without a home. He wore one single garment. He ate the wheat out of the field. For his ideals he suffered stripes. He let men spit upon him. He wore the thorny crown. He hung upon the cross. I am glad that we have an ideal. If the world tells us that it

cannot be worked out, Jesus Christ says it can. He died for it.

Galileo was an idealist who saw the lamp in the cathedral swinging to and fro, as you see yonder lamp swinging, and he had a picture of the earth revolving on its axis. He stood up and said, "The earth moves." The ecclesiastics said, "You are mistaken." And they made him recant, but when he got up from his knees, he said under his breath, "It does move," and to-day everyone knows that he was right.

Columbus was an idealist who dreamed of a new earth and struck out over uncharted waters to discover America.

John Brown was an idealist, a hair-brained idealist who dreamed of a free negro. He went to Harper's Ferry and died. All men said, What folly! But in a few years there were thousands and hundreds of thousands of men marching and they were singing, "John Brown's body lies a-moldering in the grave, but his soul goes marching on."

The fathers of this country were idealists who founded a republic on the principles of democracy that had never been tried out, and staked their all on the ideal of political, religious, and intellectual liberty.

We are idealists who have a vision of Zion. Young people, you have something to live for. You have something to work for. You have termed yourselves Zion Builders. You have an ideal that is worthy of the ambition of any true man or woman. It calls first for personal, individual regeneration and for individual preparation; and in the last analysis it calls for group cooperation and righteousness and the building up a society that need not be ashamed when Jesus Christ comes.

Whence Came These Concepts?

I wonder where an ignorant boy like Joseph Smith got these great religious concepts. How do you answer that question? The world tries to answer by burying him under slander so deep that they hope he can never emerge. They may bury him; but the great religious concepts that he taught rise up like giants amid the ruins of old creeds and outgrown theologies that have fallen by the way.

We answer that question by saying that he did not get

these concepts from his own wisdom, but that God gave them to him, as he said, "Behold I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

Our Spiritual Inheritance

Sermon by Elbert A. Smith in Zion Builder Series, Lamoni, Iowa. Reported by Winsome Smith McDonald.

“Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus. To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord. I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.”

I have read the first ten verses of the first chapter of the second epistle of Paul to Timothy. And in connection with that wish to use this, “The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him.”—Rome 8: 16; 17.

Importance of Material Inheritances

The importance of material inheritances has long claimed the attention of humanity. They are considered so very important that a great deal of our litigation is taken up with the question of the passage of material property. Many family quarrels result over the division of inherited property.

The matter of inheritance is directed by many and very ancient laws. The English laws go into great particulars; so did the Roman laws, and even in the most remote antiquity men had laws and rules governing the passage of property from father to son.

These things are important, yet we are reminded that all material inheritances are ephemeral. They are subject to decay, and the proverbial moth and rust, and thieves that break in and steal; they are subject to fire and destruction, and if not so subject they are at least subject to alienation. Hundreds of men who were wealthy a year ago are poor to-day because there has come a change in values.

These things are also of an external character; they are attached to the man: money to put in his pocket, a coat for his back, land under his feet, and a roof over his head—very important things but no part of the man himself; kept only by deed and aid of police.

Spiritual Inheritances

But our spiritual inheritances have to do with things that are eternal, that do not change: thoughts, doctrines, ideals, principles which are true and the same yesterday, to-day, and forever. And no man can take them from us, because our spiritual inheritance is a part of ourselves, a part of the soul.

The Apostle Paul took his inheritance to jail with him, and it made him so happy that at midnight, in bonds he and Silas sang hymns and rejoiced. Bunyan took his inheritance to jail with him and wrote *Pilgrim's Progress*. The Puritan fathers brought their inheritance to America with them. They could not bring very much in the little sailing vessels at their command, some clothing, some seeds, a little food, some weapons, some tools; but they brought another cargo, a spiritual inheritance with them adequate for a great nation for hundreds of years.

Inheritance of Nations

The spiritual inheritance of nations seems to be the predominating thing in governing their destiny, and each has its own particular inheritance. France has her literature,

her art, her political ideals that have come down from the revolution, and many other things that distinguish her from all other nations. There is only one France and it is not her geographical lines that most distinguish her from all other nations.

Great Britain has her inheritance of law and order and ideals of human liberty that distinguishes her wherever she plants her colonies. For centuries she wrested privileges from the crown and handed them to the people.

Germany had her special spiritual inheritance. She had her ideals of unremitting industry, of stolid endurance, of frugality, of extreme thoroughness, which made her very great in the industrial world, almost supreme in the scientific world, and very terrible in war; but her inheritance was mixed, and added to it were the theories that came down from the Hohenzollerns and her war lords and military essayists that brought in their train ruin for the nation.

America has a spiritual inheritance that differs from all other nations. We draw, it is true, from the religious reformers of Germany, from the political reformers of France, from the great ideals of our British forefathers, but also it was said in the blessing pronounced on Joseph's land in the book of Deuteronomy that Joseph's land should inherit the "good will of him that dwelt in the bush." (Deuteronomy 33:16.) We understand that to mean the good will of the God who was revealed to Moses in the burning bush. When the delegates came together in Philadelphia on that memorable occasion to draft the Federal Constitution, there was an unseen delegate who did not represent any colony; and George Washington did well when he said on the opening day, "The event is in the hands of God."

Inheritance of Families

Then there is a spiritual inheritance of family; and frequently the thing that distinguishes a family from generation to generation is the ideals handed down from father to son, or from father and mother to the children, distinguishing the family infinitely more than anything inherited in the way of houses or lots or money.

Perhaps the most extraordinary illustration of that kind

is found in the case of the family of Abraham who was commanded to go from his own country and land into another country where God said he would give him his inheritance. In that country he received land that was infinitely small compared with the territory of the United States; but God gave him another inheritance, spiritual, invisible, an inheritance of law, literature, and religion, that has been of the most tremendous importance in shaping the history of the world.

The fundamentals of all civil law are contained in the law Moses gave. The literature that came through the children of Israel as we have it compiled in the Bible has influenced humanity perhaps more than anything else ever written. The religious ideals, beginning with the great proclamation of the ideal of one great God, creator of all men, the great I AM, that came through Moses and continued on through the greater revelation of Jesus Christ, another Israelite, the son of David—these things constituted the inheritance of father Abraham's family. They were not given to him simply because he was a favorite, but that through him all the nations of the earth might be blessed; and to-day all are indebted to that people.

The Source of Inheritance

We might ask ourselves the source of our spiritual inheritance. Of course it occurs to our minds immediately that there are different sources, according to the nature of the inheritances. Jesus said to the Pharisees, "Ye are of your father, the Devil, who was a murderer from the beginning."—John 8: 44. That is the source of the inheritance of any man who deals in hypocrisy and deceit; but on the other hand, in the text I have read to you this evening we are told, "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; and joint heirs with Jesus Christ."—Romans 8: 16, 17. Also, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."—James 1: 17.

So we must remember that all good things that come to us as Latter Day Saints come from God. Yet it is true that

they come to us in many instances by way of our fathers and mothers. You will notice that according to the scriptural reading of the evening in the year 65 A. D. the gospel of Jesus Christ had already passed down through three generations, from Lois the grandmother, to Eunice the mother, and then to Timothy, the young man; and no man can tell now how much of this was due to the love and prayers and the godly life of Lois the grandmother and Eunice the mother.

Timothy was a fortunate man to have two good women back of him; and if to-night, young man, there is a mother somewhere praying for you, and perhaps a godly grandmother as well, you cannot afford to ignore the spiritual inheritance that passes down to you in connection with their prayers and their example.

I do not know whether Timothy's father was like the man whose little boy said he was sure "papa would never go to heaven because he couldn't leave his business long enough." Timothy's father is not mentioned in this connection at all, but many of us as Latter Day Saints realize there is a spiritual inheritance that comes to us from our fathers as well as our mothers. It is even to-day as it was in days gone by, and if you were to call a roll of names in the church that continue on the records of the church from generation to generation you would be surprised at the number of them that are familiar in your mouths—where for generations the gospel has come down from father to son. In almost any congregation you will find a large percentage of people of that kind who have thus received the gospel as their spiritual inheritance. I wonder to-night how many there are here who have a father or a mother or grandparents who loved the gospel before them. I would like to see your hands. [Many hands were raised.] I see there are many of you; and those of you who have received the gospel, whose fathers did not receive it, have this consolation—possibly you may start a line that will run for generations to come as servants of God.

I preached at one time in the city of Nauvoo, and at the close of the meeting an old man came to me and said, "You are the fourth generation I have heard preach here in the city of Nauvoo, and you have all preached the same gospel."

I heard you, I heard your father, David, your grandfather, Joseph the Martyr, and your great-grandfather, Joseph the patriarch."

Some people say that Joseph Smith started the church and kept it going that he might exploit it and grow rich. Do you know what Joseph Smith got out of it? I will tell you. He got out of it the undying hatred of many people. He got an assassin's bullet in his heart. He got six feet of ground in an unmarked grave on a hillside overlooking the Mississippi—unmarked by monument in any way, and only perhaps a dozen men know its exact location, because even yet some one might desecrate that grave if its exact location were revealed.

What did my father have to leave me? A lot in the city of Nauvoo that I had to redeem because it had been sold for taxes. What have I to leave to my children? An equity in a cottage—if we get it all paid for; and the chance to borrow money to take them through college. But I am not complaining; most missionaries' sons have to do that, and I have never wished to use my influence to get anything I did not wish the missionaries to have.

No, there is something else that has held the family to the church. There is something else that holds you to it. I want to tell you for a moment to-night my own personal experience. They say that personal testimony has a place in preaching. My father's activity in the church came to what seemed to be an untimely and tragic end early in life; and when I was five years old my mother and I were thrown upon our own resources. The church never gave us a dollar to live on, or a dollar for my education, because it did not have money to give at that time. We were compelled to go to a place where there was no branch, no Sunday school, no prayer meetings, no preaching, and in that environment I grew up. Not one of my younger early associates ever gave a rap for the gospel of Jesus Christ as we believe it. But there was something that followed me. There was a spiritual inheritance. I did not have much that my father left me. I had the Bible he preached from, the hymn book he sang from, some of the songs he wrote, some of his manuscript poems, some of his paintings; and those things I pondered, also my mother's teachings.

But that is not what I started to tell you. Early in my life, I could not have been more than six years old, I had a strange experience. I remember the circumstance. I stood on the open virgin prairie sod where apparently no man had ever plowed or sown since the dawn of time, with the sun shining on the green grass and all around me the sweet williams and phlox, and other wild flowers. Perhaps those flowers helped fix it in my mind, because I always loved flowers, especially wild flowers. Standing there, just a little boy, there came into my mind the most vivid conviction imaginable that when I grew to manhood it would fall to my lot to take up my father's work where he laid it down and carry it on. That conviction and that feeling never left my heart, never.

As the years passed by, there came a time when I found myself seated at the editorial desk in the Herald Office as associate editor of the SAINTS' HERALD, with Brother Joseph Smith. More than thirty years before that time my father sat at the editorial desk in Plano in exactly the same position. There came a time when one evening in the council chamber I found myself associated in the First Presidency as counselor to Joseph Smith. He had already become blind, and the thing that touched me most that first evening was that every few moments he would reach out his hand and put it on my knee as though to be sure I was there. Thirty years before my father sat in the same position.

You need not tell me God does not foreshadow to us our work. I have never been called upon to do an important work that it has not been foreshadowed to me by spiritual inspiration; and I am positive that there are young people here who have received a similar conviction that in days to come God has a work for them to do. Those who will heed that conviction and prepare themselves will find but happiness and joy.

Do I regret the spiritual inheritance that came to me? Never for a single moment. I would rather come here and preach these sermons for you at your invitation and have part in these services than to own all of Decatur County. This means infinitely more to me, because I am helping to educate souls for eternity.

Our Latter Day Saint Inheritances

Now what is our inheritance as Latter Day Saints? We are heirs of "the great Restoration." I dwelt on that Friday night. I do not need to speak on it to-night.

We are heirs to a system of splendid moral principles. I know some people won't believe that; but let me tell you, the church must not be judged at all by the heresies introduced in Utah. This church from its beginning has had the cleanest of moral principles.

Men were taught the purity of family life, "Thou shalt love thy wife with all thy heart and shall cleave unto her and none else."—Doctrine and Covenants.

Men were taught to be temperate. "Strong drink is not for man," the Book of Covenants says. Long years before prohibition was dreamed of by most other people, our church had prohibitory laws. In the early thirties, in Kirtland, Ohio, and in Far West, Missouri, and in the early forties in Nauvoo, Illinois—in all three of these places the church had laws absolutely prohibiting the sale of intoxicating liquor, while at that time ministers of popular churches were indulging in the social glass without shame.

Our people were early taught they should be industrious: "The idler shall not eat the bread of the laborer," the Book of Covenants says.

Our people were taught to be law abiding: "He that keepeth the laws of God hath no need to break the laws of the land."—Doctrine and Covenants.

Our people were taught to be studious. I know there has been a great deal of misunderstanding in the world and in the church as to our attitude on the question of education, but let me tell you that wherever the church went in its early days in Kirtland and Far West and Nauvoo, the first thing they did was to establish schools. The Nauvoo University was just getting on its feet when Joseph and Hyrum were killed. To-day we have in Independence the Institute of Arts and Sciences struggling along; and here in Lamoni we have Graceland College, and you are grateful for it.

We have inherited something more than a system of morals. We have inherited the pure doctrines of Jesus Christ. Moral teachings are not enough; they are not ade-

quate. Most men find themselves sooner or later enmeshed in sin. They are compelled to say, "I would like to do good but I cannot." I believe many in the world are exactly in that condition to-day. Men have their moments of aspiration, when the good in them rises up and they want to be that which they are called to be but they cannot. God must reach down and take man by the hand and cause him to stand. He did it in the person of Jesus Christ. The instrument Jesus uses is the gospel—"it is the power of God unto salvation."

Systems of morals and ethics are no more adequate to the needs of the world to-day than talcum powder is equal to the cure of cancer. The work of the missionary is the preaching of the gospel of Jesus Christ. I am very glad of these revival services, and that the young people are taking an interest in the fundamental principles. While I have stood for education, I have feared at times that some of our young elders would go out with the idea that it was their business to preach sociology, psychology, philosophy, whatnot, instead of the powers and principles of the gospel of Jesus Christ that go to the root of the situation, the regeneration of man. It is our work to preach these principles, and I am profoundly glad to see how pleased the young people are to hear them.

We are heirs of the primitive New Testament church organization. We are heirs of the ancient gifts of the gospel with the power that accompanied them. I thought that preacher in Independence said well when he said, "I have been attending the meetings at the Stone Church, and the rest of us people have got to wake up because there is a power with that church, and they are holding their young people." The greatest power with the church, aside from the logical appeal of the gospel, is the Spirit of God that comes into the hearts of the people. Why, haven't I seen young men, many of whom were naturally atheistic? They were skeptical from the ground up, and as they went through the colleges and universities, they whetted their wit on the hone of logic; and they built for themselves an armor of unbelief that you could not break with a sledge hammer. But one day when they sat in a prayer service, Jesus Christ stood

and looked at them, an unseen presence, and their carefully built armor fell away, and they said, "Lord, it is enough; I believe; help thou my unbelief." Have I not seen that thing? And so have you. Perhaps some of you have experienced it as well.

Did you notice Paul's statement of the things that have come to us? He says we have not been baptized by the spirit of fear. You haven't heard me preaching the terrors of hell in order to drive you people into the church. You never do hear our people preach that. He has not "baptized us with the spirit of fear, but of power, and of love, and of a sound mind." (2 Timothy 1:7.)

There is another thing, however, that Paul mentions here. He says something about our being heirs of "gospel afflictions." I wonder if there is still affliction for us to suffer. Our fathers suffered a great deal for this gospel. Some of them laid their bones down in the soil of Missouri and some in Illinois. Well, some people are dying for the sake of the gospel to-day. Charley Lake went to the Island Mission knowing that he would never return. He had the seeds of death in his body; but he said, "I would rather go over there and die in the harness than to stay here to rust out." So his wife buried him on a lonely island, where there was not one white face upon which she could look. Clyde F. Ellis and his young wife went to the Island Mission and she died there, as much a sacrifice for the gospel as were any of the Christian martyrs; and Clyde F. Ellis, with that burden of desolation, stayed on there for some months, until we could send help, and then he got in a boat and sailed for home, leaving the bones of his wife there, for he could not even bring them with him. About a month ago I heard him say, "I would hate to go back; it would be hard; but if it is ever necessary and God ever wants me, I will go."

We aren't all of us required to lay down our lives, but sometimes we suffer affliction in another way. In the city of Toronto, we have some school-teachers who were doing their work well in the public schools; but some one happened to find out they were Latter Day Saints, so started a war on them before the board of education. The daily papers took it up, and they were advertised as followers of Brigham

Young and believers in polygamy. Do you think it is any pleasure for a man to be dragged out of the seclusion of his home and thus advertised before a great city? It did not cost a cent to get all that publicity against them; but it cost us one hundred and fifty dollars to get a few inches of paid advertising in reply to clear up the case and show our true position.

You do not know when you will be called upon to suffer similar misrepresentation; but, young people, you have this consolation at least: Emerson said, "I would advise any young man who wants to develop character, to espouse an unpopular but true cause." You most certainly have the unpopular and most certainly the true cause, so all that remains for you to do is defend it and develop character. When you go out on the football field and get smashed and bruised and bumped around, you do not complain; you say it is developing your manhood and your muscle. Go out and suffer a little bit for this gospel of Jesus Christ—it will develop your character.

Last of all, we are inheritors of the great Zionie Ideal. You have named yourselves Zion Builders. You are up against the problem of the ages. We have a dual problem. We have our missionary problem first—to go out in all the world and make converts. And then the Zionie problem, to build a community that will represent the spirit and genius of the gospel, to which people may come when converted—a community in which justice and equality and righteousness prevail, in which there shall be no poverty or crime and a minimum of sickness. Men have long been striving to establish that kind of a community. There has been a never-ending desire for it. It has been a vision, but there is always one thing that defeats man's efforts.

Did you ever hear the old Russian fable of the carrot? An old woman had been so exceedingly selfish in life that she never gave a thought to anyone but herself. She died and went to hell and lay in torment for a thousand years. And then she called to the Lord and said, "Lord, it is too much. Give me some avenue of escape."

The Lord looking down said, "Can you recall any absolutely unselfish act you ever did?"

She thought a moment and said, "Lord, there was one thing a long time ago. A hungry man asked me for a carrot, and I gave it to him."

The Lord said to one of the angels, "Go and bring the carrot."

But the old lady said, "No, that was a long time ago, and the carrot is long since lost."

"No," the answer came back, "the witness of a good deed is never lost."

So the angel brought the carrot and held it away down, and she took hold of it and he began to lift her up. As he lifted her up out of hell, a great many other lost souls took hold upon her garments and her feet, until there was an endless chain being lifted up almost into heaven. Then the woman became frightened and said, "Let go! this is my carrot." When she said that, the carrot broke and they all sank back into hell.

So every time when humanity has tried to raise itself out of the hell of poverty and affliction and excessive labor that has bowed man down since the curse was placed on him, selfishness has come in and ruined it all.

We have many social schemes of reform and social re-establishment, but every one has this defect, that it proposes to build a regenerated society out of unregenerated man. It won't work. Only the gospel has the power to regenerate men. And we must build society with regenerated individuals. So, I say, we have one thing at least back of us, and it is the all-important thing, the regenerative power of the gospel of Jesus Christ.

Some one says, "We are such a small people to undertake such a tremendous task!" How many people sat with Jesus Christ in the upper room when they partook of the Passover? There were twelve—and one a traitor. He laid on the loyal ones the work of evangelizing the world. Cæsar on his throne would have laughed had he seen and heard them, but the time came when they converted the emperor of Rome—though it was a sad day for the church.

Look at the people we are gathering. Then look back a few years to the time when a General Conference could

have been seated in this middle row of seats; and yet those people were singing,

"Give us room that we may dwell!
Zion's children cry aloud.
See their numbers—how they swell!
How they gather, like a cloud."

They had faith. They had vision. If we have half the faith they had, what can we not accomplish in the next fifty years, with the people who are rallying to our standard? Yet, as I said the other night, "I do not look upon you people as an army." I look upon these young people as a corps of recruiting officers. They are come to be prepared for their work. They are going out after volunteers. They are to raise the army of the Lord.

In view, then, of the glory and beauty of our inheritance, should we not defend it and safeguard it? The first thing to do is to assert our claim.

If a man bears the reproach of his father's name—there is some reproach attaching to the name of Smith—he wants his father's inheritance. Mine wasn't much, but I wanted that little lot in Nauvoo and I secured the service of a good lawyer to perfect my title.

You people have a name. You can't escape from it. The world will fasten it on you. At the best they will call you Latter Day Saints, and at the worst they will call you "Mormons." They have you spotted. You can sneak around and hide if you want to, but it won't save you. You might just as well stand up and take the name of Christ and claim your inheritance and get all there is coming to us in this religious business.

I think we certainly ought to safeguard our inheritance by retaining a proper advocate. You know that the Devil is a shrewd lawyer. He talked Adam and Eve out of their estate in the Garden of Eden, and he can talk you out of your inheritance, too, if you listen to him. But we have a better advocate, "an advocate with the Father, even Jesus Christ the Righteous." (1 John 2: 1.)

I must bring this sermon to a close. I am exceedingly well

pleased with the way these young people's revivals have developed. They show to me that God is working with us. Six months ago no one thought about such a thing; these revivals just came on us like a gentle dew from heaven.

Some of the things that I have observed among the young people seem to be very encouraging. Did you hear those little boys testify this morning at prayer service? And yesterday, when I was going down the street, a little boy about eleven years old stopped me. He said, "Mr. Smith, what is your sermon subject to-morrow night?" I have had little boys stop me to ask the time of day, to ask how the ball game came out, or to borrow a match to light a cigaret, but never before did I have a little boy ask me what I was going to preach about to-morrow night.

A little later a twelve-year-old girl said to me, "Brother Smith, I have been to every meeting. I took my notebook along the first night, but I got so interested that I just sat with my mouth open all evening and never thought to take a note." I think I ought to write that down and have it framed in a golden frame and hang it over my desk, and if I ever get jealous of the superior education or attainments of other men (which I have never been), I will look at that inscription and say, "Thank God for this one thing: he helped me preach the gospel of Jesus Christ so that little children could understand it." And if that be true, there won't be one of you older people who, when you get up to the judgment seat, can say, "Brother Smith, I heard you preach in Lamoni, but I didn't know what you were talking about."

I have not hesitated to give you all I had to give. I have tried to reach your sense of reason through logic; and I have appealed to your emotion on occasions, but never have I tried to arouse an emotion in you that I did not feel myself. You cannot kindle a fire with a torch that is not itself burning. No preacher can arouse enthusiasm unless he is on fire with enthusiasm, and so all I wish you to feel, I have felt.

I have delivered the message as best I could. It is yours now. It is yours to determine what you will make of it. I know that, following these efforts, there are many filled with enthusiasm who will immediately want to be assigned some great task. And Brother Garver will not have a special task

to assign to each one of you; but my advice to you young people is this: Go on with the work of preparation, and when God is ready for you he knows where you are. He knew where to find little Samuel in the dead hours of the night. He knew where to find Joseph who was sold into Egypt. He knew where to find Joseph Smith at fifteen years of age, uneducated and obscured by poverty, even under the most plebian name man ever bore, the name of Smith. He knows where to find you.

We used to have a motto in the Student Society, the pioneer in the work of the young people. The motto was, "Get thy spindle and distaff ready and the Lord will send thee flax!" There was not a member of that society who got his spindle and distaff ready that God did not give him more flax than he could spin. Who has seen a man among us fitted, and who is at his work, but what had more tasks coming to his hand than he could possibly do? Get yourselves *ready*. Go on with your *preparation*, the training of prayer and study, and when the right moment comes, God will give you your work.

Fundamentals

*Synopsis of a sermon at the Stone Church,
Independence, Missouri, Sunday afternoon,
June 5, 1921.*

"And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matthew 16: 18.

"Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."—Matthew 7: 24-27.

"Yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."—Hebrews 12: 26-28.

If we ask any man any question concerning life he will give an answer that is based to a large extent on his own experiences, and in turn those experiences grow out of the fundamental philosophy of life by which he has governed himself. The application of these remarks will be seen later and may be illustrated by some examples.

If we ask the time-worn question, "Is marriage a failure?" we will receive a great variety of answers. One woman with the hardest, most cynical, and worldly wise smile ever seen out of hell will say, "Yes, it is the biggest failure there is." She is thinking about her own experience. She recalls the brief courtship, the hasty marriage, the six weeks or six months of disillusionment, and then the divorce court.

Another woman, with the happiest smile ever seen out of heaven, will say, "No, it is not a failure; but life would be

a failure without it." She is thinking about her happy home, her loving children, her kind and considerate husband. She recalls the experiences she had as a sweetheart, wife, and mother. She feels that without these things life would have been a failure. She answers our question in the light of the individual experience that she has had.

Probably in each instance the experience was the result of the fundamental philosophy of marriage that either the individual or her husband or both of them lived by while they were in that State. In the one instance the philosophy of one or both parties to the contract embraced only selfish gratification. It contemplated so much as possible the escape from responsibility and the gratification only of the senses. In the other instance, the philosophy of marriage contemplated duty and responsibility. It had in mind the home and the family. It contemplated honoring the marriage covenant and the promise to keep themselves "for each other and from all others." It contemplated a love that would endure from the first joy ride of the honeymoon until one or the other took the last sad ride under the nodding plumes of the village hearse. As a natural result of these experiences the answer to our question was determined. One couple got down to fundamentals and established themselves on a rock, and the other did not.

Is Christianity a Failure?

I started out to give you an illustration and it will be bad homiletics to confine a whole sermon to an illustration. But you may take any other question. The question, for instance, that so many are asking: "Is Christianity a failure?" Many are asking it and many are answering it; and the answer you get will depend upon the individual experience of the ones giving the answer, and their experience in turn depends upon the fundamental concept of Christianity to which they have conformed their lives. One man dug deep and established his Christian character on a rock, and he answers without hesitation that Christianity is not a failure. The other man builds his house on the sand; the storm comes and demolishes it and he rises up out of the ruins and says, "Christianity is a failure. The church has gone to the dogs." You have but

to look around you to see that performance repeated continually.

The fault was not with the church or Christianity, but with the individual, and it rested with the difference there is between real Christianity and superficial Christianity. You know that old-fashioned mahogany furniture will wear for generations; it will never peel off. But mahogany veneer will scale off any time when it is subjected to hard knocks. So real Christianity will endure, but the Christianity that is put on the outside will fall away sooner or later.

Without doubt if you had asked this question of Judas Iscariot he would have said without hesitation, "Yes, Christianity is a failure." He was willing to sell it, or the hope and interest that he had in it, for thirty pieces of silver. But if the question had been put to John he would have answered, "No, Christianity is not a failure."

There was a time in the life of Peter when he would have said, "Yes, it is a failure." It did not keep him from lying and swearing and deserting his Master. Jesus said to him, "When you are converted, strengthen your brethren." Peter was trying to make love to the church with one arm, while he hung on to the things of the world with the other. But after Pentecost, and more and more as he grew in grace and the knowledge of the truth, his answer would have been clear and definite, because there came a time when he established himself upon fundamentals.

The Church Built on a Rock

So far as the church is concerned, Jesus Christ was very careful to establish it on a rock. He did not go out and find some nice level stretch of sand, where no excavation was necessary, and build the church there; but with love, and with sweat, and toil, and blood, and self-denial he dug down deep and established his church on the solid rock; and he demands that every individual in building his individual character shall with sweat and with labor and with self-denial dig down and establish himself on the rock.

That is one thing that he won't do for you. He put the rock foundation under the church, but you have to put the rock foundation under your own character. That is, in the

sense that Peter says, we shall add to our faith, virtue; to our virtue, knowledge; to our knowledge, temperance, etc. That is practical Christianity. We are getting down to the basis of success in Zion. It is going to depend on the individual who puts the rock foundation under his Christian character, who is like the wise man Jesus mentioned who established his house on the rock, and not like the individual who built his house on the sand.

Jesus says his church is established on a rock. We don't need especially to worry so much about the church; not if we believe this language. Jesus Christ said those words. Is there anybody in the house who for a moment doubts the sayings of Jesus Christ, or his power to execute them? We do not need to worry. If you think he was talking about *this* church there is no cause for worry concerning its final victory. If you think he was talking about the Methodist Church, the Baptist Church, or the Utah Mormon Church, or some other people, why, go and get in with them; but if you think he was talking about *this* church there is no occasion for doubt, for Jesus said he built it on the rock.

Of course this language that he used has been the subject of a great deal of speculation. People have wondered what the rock was he was talking about. Some have said it was revelation, some one thing, and some another. I realize, of course, that the expression, "*a rock*," is figurative language that may be used sometimes to mean one thing and sometimes another. But I will tell you how this language in this particular text appeals to me, because it has a bearing on some points I want to bring out. Jesus asked the disciples, "Whom say men that I am?" and when they answered him he said, "Whom say ye that I am?" Peter answered and said, "Thou art the Christ, the Son of the living God." There then followed a little conversation, but the main statement that followed was, "Upon this rock I will build my church." It seems to me that the rock that underlies the Christian church is the fact that Jesus Christ is the Son of the living God, and the Savior of the world. Jesus said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

Most religions recognize God (some God), but there is only one religion that recognizes Jesus Christ as the Son of God,

and that is the Christian religion. You take the fact away, if it could be taken away, and the Christian church would have no foundation. But fortunately that fact cannot be removed, and it stands the supreme fact on which the church of Jesus Christ rests. He is the Son of God and the Savior of the world. Of course, his message contemplates also the fatherhood of God and the brotherhood of man.

He established the church on the rock, then admonished individuals that in building their particular houses they should dig deep and build them on the rock. So the main thing for us to consider will be our individual foundations.

We do not need to worry so much about the foundation of the church. We notice from time to time defections that occur within our ranks. Individuals lose the faith and quit the church for one excuse or another, some of which seem to us to be very trivial. This is no new thing, for even in the time of Christ himself there came a day when many would follow after him no more. And it continues to-day. For one reason or another individuals become discouraged and their faith is shaken and their spiritual house falls down, because it was not established on fundamentals. They were putting their trust in something that was transient.

Fundamentals in Theology

So far as the preaching of this church is concerned, from time immemorial the message that our elders have preached included what we term the principles of the gospel. It is said that when the elders asked Joseph Smith what to preach, he said, "Preach the principles." When they said, "Then what shall we preach?" he said, "Preach the principles." So the burden of our preaching throughout the world has included the principles of the gospel.

Of course there has been associated with this the preaching of the Zionie principles as rapidly as we understood them and people were ready to hear them. I am aware that there has come a time when some are arguing that we have reached the stage when we should go into the world and tell the people first the story of Zion—that that is the first thing we should preach to the nations of the earth. That we should preach temporal salvation, the gathering, equality, that the

people are not interested any longer in faith, repentance, baptism, etc.

Personally I cannot altogether agree with them. The message of Jesus Christ first, last, and all the time was, "Ye must be born again." He addressed the individual.

The mistake reformers make to-day is in thinking it is possible to establish a regenerated society out of unregenerated individuals. Now Jesus didn't make that mistake, but he said positively to every man, "Ye must be born again"; and he said also that except a man is born of water and of the Spirit he cannot even *see* the kingdom, much less enter into it. Most of these that we call the principles of the gospel cluster around this great idea of individual regeneration, of being born again through faith and repentance and baptism and the birth of the Spirit; so it seems to me that it is necessary and will be necessary to proclaim those fundamentals of our theology so long as the church goes out to preach any message at all to sinful and sorrowing peoples. And not until individuals see the necessity of personal repentance and regeneration and actual obedience to it will they ever be in condition to "*see the kingdom*"—in other words, they cannot see Zion, or vision it, or get even a glimpse of it until they have actually yielded obedience to the principles of the gospel of Jesus Christ.

Fundamentals in Belief

I think we must have fundamentals in our belief. I call to your attention the fact that individuals who do not pin their faith to fundamentals sooner or later come to grief. For instance, we at one time received a letter from a field where there had been given a prophecy through a certain individual. One of the missionaries wrote and said there were missionaries in that field who, if that prophecy failed, would immediately quit the mission field; because if that were not true, they had no knowledge that anything connected with the church and the gospel was true.

We wrote this brother and said, "You have made a great mistake. You should build your faith on fundamentals, and one of those fundamentals is the fact that Jesus Christ is the Son of God; another is that the gospel is true and powerful

to save and has been restored to earth again in these last days; another that Christ has established his church upon the rock. You must pin your faith to fundamentals and not to any passing, local, spiritual manifestation that may come through either man or woman."

A great many people have spoken in prophecy in the past whose utterances did not come true. There never has been such a manifestation that could affect the fundamentals of the Christian religion in any way; so we must pin our faith to the eternal verities and not pin it to some transient, local, passing, spiritual manifestation. So if there is anyone here who has ever been disturbed by the failure of a prophecy or tongue or vision or dream that came through any individual, it should not even remotely disturb his faith in the fundamental principles of the gospel.

Then I come in contact once in a while with an individual who concludes that Joseph Smith the Martyr was a polygamist, and, reaching that conclusion, it is the beginning of his downfall and apostasy.

I do not believe that Joseph Smith was a polygamist. I will just refer to two reasons. You know that every family has its family traditions that come down inside of the family and may not be known to the outer world. It happens that I was born in the old city of Nauvoo in the Mansion House. My mother and father lived there with my grandmother, the widow of Joseph Smith. I was knowing to the family traditions, and it is unthinkable to me that Joseph Smith should have had eighteen or twenty or any number of wives and some secret, family tradition should not have come down to me that would have revealed that fact. But I never heard one, even remotely suggesting that such was the case. And it is even more incredible that the late President Joseph Smith, who was twelve years of age at the time of his father's death, and lived with him in Nauvoo and continued living there for many years, should never have seen or heard or come in contact with such family traditions, if his father were a polygamist. You know what he said in the Temple Lot Suit, and you know if ever there was a man who graced Independence by his residence, who could be depended upon absolutely to

tell the truth at all times, it was the late President Joseph Smith.

Again, the only time this question was ever aired before a disinterested court, competent to judge evidence, and before an unprejudiced judge, a verdict was brought in that absolved Joseph Smith. So I trust that no one will be too hard on me when I do not consider that a man is guilty when he has been adjudged innocent, because that would be the reversal of the principles of jurisprudence, which says we must consider men innocent until they are proved to be guilty.

I did not start out to argue this thing. I say I do not believe that Joseph Smith was a polygamist; but if evidence is ever unearthed to prove that he was, so that no one can deny it, it will not change my faith in the least, for the simple reason that I was not baptized into Joseph Smith; I was baptized into Jesus Christ.

If I am ever convinced that Joseph Smith was a polygamist it will not change my course in the least. Certainly I will not take that for my gospel, as it is a poor message to preach to a dying world. I will go right on preaching the fundamental gospel principles which cannot be changed by anything Joseph Smith did or did not do.

Some of our Whitmerite friends make a great ado over the idea that the church should take upon it the name of Jesus Christ. Did you ever stop to analyze the name of the Reorganized Church of Jesus Christ of Latter Day Saints? What is the vital part of the name? "The Church of Jesus Christ." All other words and phrases in that title are qualifying. The vital part of the name is The Church of Jesus Christ. And the church has taken upon it the name of Jesus Christ, just as the Book of Mormon said it should.

The Fundamentals of Character and Conduct

If we are to stand the trying times that are coming upon the earth, we must also give attention to fundamentals in our deportment and Christian character. Peter struck the keynote along that line in his second epistle and the first chapter. I know that it is read so often that perhaps you lose the force of it because it becomes so familiar to you, but just notice how exceedingly important it is:

"And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall."

That is getting right down to fundamentals. If you do these things, you will never fall. You will be like the wise man, who dug deeply and built carefully upon a rock, so that when the storm came his house stood. I have no fear that anyone who pursues this course will ever fall away from the church.

I think if you will stop to analyze even a few of these Christian virtues and this policy of deportment you will see how very important it is. You can see, at least, how important it is in the ministry.

Add to your faith, virtue. Is it necessary for the minister to have faith? You will say, of course it is. If he doesn't have faith, he won't stay in the missionary field very long; and even if he did stay, what would his message amount to if he did not believe it? I do not think anyone can put any lasting force into a message that he does not himself believe. There may be some pretty good actors in the pulpit, but people will discover, sooner or later, that they are only actors.

Is it necessary for the minister to have virtue? You know that the minister who goes out representing this church cannot successfully preach virtue unless he has it. You know that he goes into scores of homes where he is trusted as an angel from heaven. You know that if he should betray the sanctity of one of those homes his ministry would end. It would not necessarily follow that he would be found out. The appointing authorities might not know about it. They might not hear about it. But God would see that his ministry ended. I will tell you that no man can stand in the pulpit and preach to men to be godly while his conscience is saying all the time,

"You are a hypocrite and a fraud; you talk godliness, yet you know what you did!" When a man goes into the pulpit in a joint debate of that kind with his conscience, he is going to lose out.

So our minister has got to have virtue, knowledge, temperance, humility. Why, if there is anything that sooner or later disqualifies a man for the ministry, it is a lack of humility. If he has the saving grace of humility he has the respect of the people. A little while ago we had a great revival for the young people in this room and the room was filled with young people. It was a wonderful affair. It was necessary while that was going on for some one to go downstairs to a smaller audience and preach to the overflow meeting. Brother Phillips did that, and he was very successful in it. A little later I went to Lamoni and preached to a crowd of young people. It was necessary at the same time for some one to go downstairs to a lesser audience and preach to them, and Brother J. W. Wight, my senior in years, did it with humility, and I honored him for it. But for years, when President Smith and I were making out the schedule for appointment for General Conference, there was at least one man we knew that we didn't dare ask to go downstairs and preach at conference time. Many a time I have taken the lesser appointment out of consideration for the feelings of others. But, fortunately, we knew that among the ministers almost any one of the others would go anywhere we asked him to go.

There is a branch of the church not so very far from here, not more than a thousand miles, at most, where for forty years there has been a condition of discord, and it became necessary for the district president to go in and clean it up. He used some drastic means and silenced some of those men. One of those elders who was put under silence immediately wrote to the Presidency and said, "Now I appeal to you; you may immediately lift that silence or else take my name off the church record.."

We like studies in contrast. I heard another story at the Sanitarium the other day. I called on Brother M. A. Etzenhouser, who had undergone an operation. He was complaining that he had not had a shave. You know how uncomfortable a man is when he has not had a shave. This brought

out a little story by Brother Walter Smith, who was with me. Some years ago an elder in Independence got into trouble and was put under silence. What did he do? Did he ask that his name be removed from the record? No; but unable to serve the church in its ministry, he took his little shaving set, and every Sunday for two years he went to the Sanitarium and shaved the men patients who needed it. I presume it was as good as medicine to some of those men. It was the only service that he could find, and he went and did it. It was humble, personal service. It goes without saying, that man "came back." He didn't even need to come and ask to have his license restored. The time came when he was sought out and his license was given back to him. He dug right down, clear down to the solid rock, and built his house on it. I will not tell you his name, because I do not want to embarrass him but he is known to all of you.

I have said that you can recognize that these things are essential to the minister. Are they any less essential to the member? If the minister cannot get on without faith in Zion, do you think that you can? Why, certainly not. If you have ten thousand dollars surplus and you do not believe with all your heart in the principles that are going to redeem Zion, you will hang on to that ten thousand dollars surplus. Is it necessary for you to have virtue as well as the minister? Do you think that Zion can be built up from a people who are not virtuous? Do you think it is necessary for you to be humble and charitable?

I will tell you it is necessary for all of us to get down to fundamentals in belief and in deportment and in the Christian qualities of our character.

Jesus, as we have said, laid the foundation, and he laid it sure. Every man ought to have a testimony in his heart that Jesus Christ is the Son of God. When you get the testimony you may occasionally run up against a solid wall. The church perhaps comes to a crisis; but you can always fall back on that testimony: "Thou art the Christ, the Son of the living God." I want, before I close, to testify here that Jesus Christ is my Savior. I do not say that simply out of form, but I know what he saved me from. Nobody else knows. You know what he saved you from. I do not. His gospel and

his church have made me what I am. They have been everything to me in this world.

Now we ought to be careful, of course. We all think we are going to stand fast, but the old poem says, "Many who now stand proudly fast, shall, tried and tempted, fall at last." I have no more thought to-day of falling away than I have of cutting off my hand; yet I remember what Paul said. A cold fear, like an icy blast, came into his heart at one time, and he said: "I am afraid that, having saved others, I will make shipwreck myself." There is one way that we can make sure, and that is, to get down to fundamentals and put our feet upon the solid rock—in our belief, in our theology, in our deportment, in our Christian development.

Herald Publishing House
Independence, Missouri

